



Calhoun: The NPS Institutional Archive
DSpace Repository

Theses and Dissertations

1. Thesis and Dissertation Collection, all items

1957

A survey of the elements of counseling and psychotherapy which apply in preaching and corporate worship.

Seiders, Marlin David

Harvard University, 1957.

<http://hdl.handle.net/10945/14701>

Downloaded from NPS Archive: Calhoun



Calhoun is the Naval Postgraduate School's public access digital repository for research materials and institutional publications created by the NPS community. Calhoun is named for Professor of Mathematics Guy K. Calhoun, NPS's first appointed -- and published -- scholarly author.

Dudley Knox Library / Naval Postgraduate School
411 Dyer Road / 1 University Circle
Monterey, California USA 93943

<http://www.nps.edu/library>

**A SURVEY OF THE ELEMENTS OF
COUNSELING AND PSYCHOTHERAPY
WHICH APPLY IN PREACHING
AND CORPORATE WORSHIP**

Marlin David Seiders

3

HARVARD UNIVERSITY
DIVINITY SCHOOL

Thesis

A SURVEY OF THE ELEMENTS OF COUNSELING AND
PSYCHOTHERAPY WHICH APPLY IN PREACHING AND
CORPORATE WORSHIP

by

Marlin David Seiders

(A. B., Lebanon Valley College, 1947)

(B. D., United Theological Seminary, 1950)

Submitted in partial fulfilment of the
requirements for the degree of
Master of Theology

1957

APPROVED

by

.....

Faculty Adviser

PREFACE

PURPOSE:

To discover and describe the elements of counseling and psychotherapy which are also helpful "guideline" concepts for the pulpit ministry and corporate worship. Attempt will be made to relate these concepts to sermon preparation and delivery as well as to other component parts of the worship service, both in non-liturgical and in the more liturgical churches.

LIMITATIONS:

Because of the nature of the purpose, there can be no exhaustive study of pastoral counseling itself, nor an all-inclusive study of preaching, worship, ritual or symbolism as such. This thesis is interested in the elements and psychological concepts in the counseling situation which can be brought to bear upon preaching and public worship.

METHOD:

1) To analyze the counseling discipline to see what elements in it are valid for the alert preacher to carry over into the worship service; his opportunity for "counseling on a group basis."

2) By consulting the works of authorities in these

1875

The first of the year was a very successful one for the school. The pupils were very attentive and did well in their studies. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school.

1875

The second of the year was also a very successful one for the school. The pupils were very attentive and did well in their studies. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school.

1875

The third of the year was also a very successful one for the school. The pupils were very attentive and did well in their studies. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school.

The fourth of the year was also a very successful one for the school. The pupils were very attentive and did well in their studies. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school. The teachers were very kind and helpful. The school was very clean and comfortable. The pupils were very happy and enjoyed their school.

fields (counseling, preaching and worship), some of whom have more or less "bridged" the fields in their thinking and pastoral work.

3) By participation in classes and seminars in such pertinent areas as counseling, homiletics and liturgics.

4) Observing, by visiting (my Sundays were usually free during this school year) worship services of various denominations, the varied approaches of ministers to the sort of preaching and objectivity in worship which might accomplish some of the aims of pastoral counseling on a group basis.

5) By recalling my personal experience at my latest assignment, which was primarily a preaching ministry; and in which a heavy program of personal counseling was carried on in relation to this ministry.

6) By analyzing a number of sermons from the "life situation," "how to," and other schools of preaching to see how they have followed, drawn upon, or ignored the counseling discipline in the pulpit.

7) By studying the New Testament's emphasis on ministry to individuals.

8) By studying the language of contemporary preaching and liturgy - its importance in rapport and therapy.

9) By studying the psychology of, and representative psychological types in, any given congregation (here we learn a great deal from the counseling discipline).

10) By making some honest admissions:

a) That, in many ways, the pulpit-pew situation seems to go counter to the best principles of personal counseling.

b) As to some dangers involved in following the counseling discipline in preaching.

c) As to the precarious position of the minister who permits himself to become a "homiletical neurologist."

FURTHER STUDY:

Each of the items numbered 6) through 9) above presents definite possibilities for further study.

CONCLUSIONS:

That there is a definite relationship between pastoral counseling, preaching, and corporate worship.

That effective preaching and enriched worship experiences are based upon the best contemporary psychological understandings of human personality and close adherence to certain elements in the counseling discipline.

TABLE OF CONTENTS

	Page 111
PREFACE	
Chapter	
I. INTRODUCTION.....	1
1. The Proposition of the Thesis.....	1
2. Basic Assumptions of Counseling and Psychotherapy.....	3
3. The Christian Counselor's Particular Resources.....	9
4. The Pastoral Counseling Movement Reflected in Recent Preaching.....	11
II. PASTORAL PSYCHOLOGY.....	14
1. The Psychology of the Preacher.....	14
2. The Psychology of Sermon Preparation.....	21
1. The Two "Givens".....	21
(1) The Message.....	21
(2) The Congregation.....	22
11. First the Need, Then the Sermon.....	27
3. The Psychology of Sermon Delivery.....	33
1. The Sanctuary as an "Interview Room".....	33
11. Summary.....	41
III. THE THERAPEUTIC FUNCTION OF PREACHING.....	42
1. The Application of Psychotherapy To Preaching....	42
2. Preaching That Meets People's Needs.....	50

THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637

1. The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is equivalent to the problem of finding a function $f(x)$ which satisfies the conditions

2. The second part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

3. The third part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

4. The fourth part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

5. The fifth part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

6. The sixth part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

7. The seventh part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

8. The eighth part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

9. The ninth part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

10. The tenth part of the paper is devoted to the construction of a function $f(x)$ which satisfies the conditions

Chapter	Page
III.	
3. Sermon Illustrations from Pastoral Relationships.....	57
1. The Negative Argument.....	57
11. The Positive Approach.....	59
4. Sermons Aimed at Life Situations.....	62
5. The Sermon an Invitation to Confidence and Counseling.....	66
6. Conclusion.....	69
IV. THE PSYCHOTHERAPEUTIC POTENTIAL IN WORSHIP.....	70
1. The Relation of Worship to Mental Health.....	70
2. The Worship Service as the Setting for the Sermon.....	76
3. Common Elements in the Worship Service and the Counseling Discipline.....	79
4. A Discussion of These Elements.....	82
5. Summary of Potential Therapies in Corporate Worship.....	87
V. OBJECTIVE AND SUBJECTIVE WORSHIP.....	92
1. Subjective Worship.....	93
2. Analysis of Over-Subjectivity in Protestant Worship.....	94
1. Positive Steps toward Correction.....	95
3. Therapeutic Value of Objectivity in Corporate Worship.....	97
1. In its Corporate Nature.....	99
11. In its Celebrative Character.....	100
VI. THERAPEUTIC VALUE OF HYMN AND HYMN TUNES	102

Chapter	Page
VI.	
1. The Words of the Hymns.....	103
2. The Music of the Hymns.....	107
VII. THE PSYCHOTHERAPEUTIC FUNCTION OF RITUAL.....	111
1. Psychological Definition and Analysis.....	111
2. Possible Unhealthy Use of Ritual.....	113
1. Formalism.....	113
ii. The Compulsive Use of Ritual.....	115
3. Therapies Available in Religious Ritual.....	117
1. The Pattern of Worship.....	118
ii. Spontaneity in Worship.....	121
iii. Personal and Community Growth.....	121
VIII. THE PSYCHOTHERAPEUTIC FUNCTION OF SYMBOLISM.....	122
1. Definitions.....	122
2. Symbolism's Former and Current Functions.....	123
1. Four General Classifications.....	125
3. The Psychologists' Views on Symbolism.....	128
1. The Freudian View.....	128
ii. The Social Psychologist's View.....	131
iii. The Educational Psychologist's View.....	131
4. Therapeutic Function of Religious Symbolism.....	132
1. An Experimental Study.....	132
ii. General Observations.....	133
5. The Protestant Dilemma and Inadequacy in Symbolism	135

Chapter	Page
VIII.	
6. The Symbolism of the Sacraments.....	137
1. The Holy Communion or Lord's Supper.....	137
11. Baptism.....	140
7. Therapies in Occasional Rites and Services.....	141
8. Language Symbolism in Worship.....	142
IX. CONCLUSION.....	144
APPENDIX I. A SUMMARY CHECK LIST ON PREACHING.....	146
APPENDIX II. SELECTED SERMON TITLES.....	148
RESOURCE AND REFERENCE BIBLIOGRAPHY.....	151
1. Books and Pamphlets (Annotated).....	151
2. Articles and Periodicals.....	158
3. Unpublished Material.....	159
4. Other Sources.....	159

CHAPTER I

INTRODUCTION

1. The Proposition of the Thesis

The past two decades have developed a great deal of the understanding of personality structure and human behavior that conditions our approach to persons. This has been shown clearly by the effect of psychological insights on the practice of pastoral care and counseling. Especially the recent "clinical training" and "pastoral psychology" emphases have championed the role of pastoral counseling in the church's total ministry to individuals. However, there seems to have been no comparable effort to evaluate this new understanding as it relates to the pulpit and its effort to deal with human needs, nor as it relates to the preventive and healing potential in the worship service. Some pastors have related the insights which they gain in the counseling discipline to their preaching and conduct of worship, but there has been little thought or study on the potential therapeutic value of the latter two functions.

A thoughtful minister soon sees the limits of an exclusive use of the pastoral counseling program in his church, and realizes that there is always Sunday morning's sermon. And facing him from their pews on Sunday are many more people

than he could hope to see in his study during the week - and all with real needs. If the pastoral counseling method is so effective in helping individuals, are there elements in it which can be carried into sermon-making, preaching and the conduct of worship?

Russel Dicks, who is primarily a personal counselor, observes that the task of bringing the methods of preaching and pastoral counseling together is a difficult one, but not impossible. Dr. J. S. Bonnell, a successful pastor-counselor, believes that, though it may be difficult, it is essential: "...The truth of the matter is that preaching and personal work belong together...The preaching that tells is based upon the insights learned through pastoral counseling and directed to the whole congregation as though the minister were talking to one person."¹ To some, the concepts of pastoral counseling are regarded as too revolutionary and dangerous for the pulpit. Granted that the field is new and further study and experimentation are required, observation indicates that the effective preacher is both 1) familiar with and utilizing the psychology of personality and the insights of the counseling discipline, and 2) familiar with the central teachings of the Christian faith as they apply timelessly to deep human need.

The fundamental, unifying proposition of this thesis is that the basic aims and assumptions of pastoral counseling

¹J. S. Bonnell, Psychology For Pastor And People, p. 12.

are the same as those of the Church itself in its broader ministry and program. There is a very real sense in which this is true. Both aim 1) to bring persons to Christ, His adequacy, and the Christian fellowship; 2) to aid them in acknowledging and repenting of misdeeds and in accepting God's freely offered salvation (wholeness); 3) to help them to live with themselves and their fellow men in brotherhood and love; 4) to enable them to act with faith and confidence instead of their previous doubt and anxiety; and 5) to bring peace and poise where discord and imbalance reigned before. Where each, or all, of these aims of Christianity is relevant, the pastoral counseling situation brings them out also.

2. Basic Assumptions of Counseling and Psychotherapy

In another sense, however, pastoral counseling has special purposes, though each of these certainly leads toward the general aims of the church and the pastor. Broadly speaking, the special aim of pastoral counseling may be stated as the attempt by a pastor to help people help themselves through the process of gaining understanding of their inner conflicts. Counseling is sometimes referred to as "emotional re-education," for in addition to its attempt to help people with a problem immediately confronting them, it should teach people how to help themselves with other and future problems. The counselor, therefore, needs to guard against being blinded by the immediate situation. If a

method of problem solving is used which does not at the same time prepare the counselee to face the next problem, a shove backwards may unwittingly have been given despite the apparent solution to the immediate problem.

Perhaps the essential unity of purpose in pastoral counseling, preaching, and worship is further asserted by pointing out certain basic assumptions set forth by the first discipline, and along which lines the latter two may profitably proceed:

1. The parishoner senses that something is wrong, and that, at least in a measure, the difficulty lies within himself.
2. Counseling proceeds by understanding - not by agreement, disagreement, or pronouncing moral judgments.
3. Counseling is usually helping another person to help himself, not doing something for him.
4. Counseling involves clarification of ethical issues, but not coercion, and categorically rejects the assumption that what people really want is entirely different from what we want them to have.
5. The counseling situation involves real respect for the parishoner, and does not proceed through the use of a "bag of tricks."
6. The needs, conflicts, and problems that give occasion for counseling are viewed by the counselor, and eventually by the counselee, not only as difficulties to be overcome

but also as opportunities for growth and development.

There is little disagreement that the responsibility of the church, its ministry and fellowship, is to heal, to help, to teach and to touch lives that cry out with need. The disagreement may come in discussing the "how" and the methods to utilize in helping people. It is interesting to note that the New Testament Greek word "to save" may well be translated "to heal" or "to make whole." Regarding root derivations of words, Paul B. Maves, editor of The Church and Mental Health, reminds us that, "The words 'health, hale, whole and holy' all come from a single Anglo-Saxon root. Ultimately the clergyman and the physician are talking about the same thing."² The question is - how does the church and its ministry go about the task of making people whole?

Some believe that the ministry of preaching is adequate for this task. Others hold that, once an acceptance of Jesus as Savior has been made, the Spirit unsided will take care of future needs. Still others contend that daily reading of the Bible with its riches of Christian experience will bring wholeness to troubled lives. All agree that there is tremendous power for troubled lives in the Christian faith - that is our unshakeable axiom.

Personal counseling is still another potent channel for bringing the healing and wholeness of the Christian faith

² Paul B. Maves, The Church and Mental Health, p. 1.

into troubled lives. It is by no means a new technique, though it has only recently received its greatest emphasis in the total program of the ministry. It applies the Gospel to the particular need of one person at a time, and as such does not always fit any limiting definition. Carrol Wise declines to offer any definition. He states, "We shall not attempt to define counseling. We shall rather attempt to formulate a process through which people have been helped to grow, to meet and solve problems, and to achieve mature religious lives....At the present stage of our knowledge of personality and counseling, everything needs to be examined in the spirit of free inquiry."³

Though the technique of personal counseling is not new, its increased effectiveness has been phenomenal due to the progress which has been made in the field of psychology. Theology and the pastoral ministry have shared the benefits of the findings of this new science, as have biography, business, criminology, education, history, law, literature, medicine, social work and other fields. J. R. Spann points out that, "The fact is that the development of psychology has more bearing upon religion than any other scientific advance."⁴

The ministry has taken varying attitudes toward the

³C. A. Wise, Pastoral Counseling, p. 4.

⁴J. R. Spann, Pastoral Care, p. 1.

"new psychology." Many are still relatively unaware of its resources; some violently oppose it; but many ministers recognize its value for meeting people's needs in their most vital life situations.

The danger is that the pastor will "go overboard" in administering psychology's new insights to his parishoners. We do not put a scalpel into the hands of a pharmacist and expect him to perform a delicate operation. Likewise, the minister's training does not qualify him as a professional psychologist. The training requirements in that field are high. The social worker, after his bachelor's degree, does two years of graduate work in addition to eight hundred hours of carefully supervised field work in the medical, psychiatric and case-work fields. Contrast this preparation with the few courses in this field which the minister takes in seminary. Is it any wonder that the medical man or social worker feels uneasy with the minister when they deal together with the deeper realm of personality?

Perhaps this is a good point at which to raise the question; if the therapist's techniques are in the main so similar to the pastor's, why is the "cure of souls" gravitating more and more out of the hands of the church and into the hands of the psychiatrists? Gordon Allport offers several reasons:

For one thing, people prefer to look for physical causes of their difficulties, and the psychiatrist, being a medical man, may find such a cause. If he

does, then the patient is saved from the necessity of facing up to the realities of his inner life. A cause in the body is less disturbing than a cause in one's character. The pastor, he fears, will not sense the possible physical basis for his trouble, but may confuse mental, physical, and moral aspects in a manner that will be humiliating. The pastor, he fears, may at inappropriate moments preach or pray or pass moral judgment. Further, the vast prestige of modern science mantles the psychiatrist, and the patient approaches him with high hopes, thinking of the spectacular achievements of contemporary medicine. He feels that psychotherapists, unlike the clergy, keep up-to-date with new discoveries about the human mind. Finally, he is not uninfluenced by the united front presented by science in contrast to the divided sects of religion.⁵

In addition to a lack of training in dealing with more complicated human problems, the parish minister is severely limited in the amount of time he is able to spend with any one person. Clearly defining the areas where a pastor can bring genuine "wholeness" to persons through brief counseling periods has been a problem. Such writers as Hiltner affirm that the majority of people who come to the pastor can be helped in these periods.

What can the pastor hope to accomplish in these brief counseling sessions? First, he can help the parishoner to "turn the corner." If the parishoner can turn the corner, clarify the conflicting issues involved, and gain some insight into why he feels as he does, then he has a new point of view or at least a new vantage point from which to view his problem. "Even brief counseling can often do just enough to bring a slightly new perspective, hence altering the ap-

⁵G. W. Allport, The Individual and His Religion, p. 78.

proach to the situation, and giving a chance for spontaneous, successful handling of it by the parishoner."⁶ Secondly, the pastor can enter into another type of brief counseling, often called "supportive counseling." This is the type carried on by the pastor when a catastrophic change has upset the parishoner's world - when bereavement hits, a business crashes, or a marriage partner deserts.

There are times when the pastor is justified in undertaking a more extended counseling relationship. In such counseling, established on the foundation of a confident relationship, deeper and more significant material tends to emerge. Transference of feelings to the counselor is likely to take place and the counselor must be prepared. Extended counseling is not merely an elongation of brief counseling, and the minister might not undertake it if a trained therapist is available. There are times when counseling can be done in collaboration with professional therapists as well as the pastor's extended "spiritual direction" counseling on his own.⁷

3. The Christian Counselor's Particular Resources

The Christian Counselor has resources other than those gleaned from a better understanding of human personality. The prime work of the pastor is in the realm of the spirit

⁶S. Hiltner, Pastoral Counseling, p. 83.

⁷S. Hiltner, Pastoral Counseling, p. 91.

(this not apart from life). The pastor is the interpreter of God to men and the "physician of the soul."⁸ The power of God can change. Frequently, the allied professions, cognizant of religion's power, may say to the pastor: "We have here a case that we are totally unable to change. Can the power of God "blow apart" these set patterns and regenerate this life into a unified, creative whole?"⁹ Allport cites the statement of C. G. Jung to the effect that, of his thousands of patients over the age of thirty-five, "all have been people whose problem in the last resort was that of finding a religious outlook on life."¹⁰

The medical doctor does not heal his patient. He knows the patterns of the body and does corrective work which removes the obstacles hindering the body's power to heal. So also the pastoral counselor meets the challenge of removing the obstacles to God's healing power from men's souls, whether in an interview or in the worship service.

The pastor-counselor's greatest resource is his own first-hand faith in God and in the power of Christ. The psychotherapist's philosophy of life will always have a definite bearing upon his therapeutic results. The pastor's contagious faith, demonstrated in preaching and counseling,

⁸Title-theme of C. F. Kemp, Physicians of the Soul.

⁹C. F. Brooks, "Some Limiting Factors in Pastoral Counseling", Pastoral Psychology, March 1951, p. 28.

¹⁰G. W. Allport, The Individual and His Religion, p. 79.

will be "catching." Preachers and counselors who can communicate this "self-authenticating" faith provide their people with the basic means for courageously facing life and overcoming their problems.

The Christian counselor has other resources not available to or at least not normally drawn upon by, the secular therapist. Genuine therapeutic value to troubled lives is offered by prayer, worship, Bible reading, dedication to Christ, His service and ethical standard, divine forgiveness, and the church's fellowship. And the techniques of psychology help the pastor-counselor to introduce these resources into troubled lives.

4. The Pastoral Counseling Movement Reflected in Recent Preaching

The pastoral counseling movement can, with some directness, be traced back to the historical phrase, "the cure of souls."¹¹ The movement's antecedents do, however, include such questionable techniques as: physical as well as spiritual punishments for the individual failing to conform to group standards; public as well as private confession; and assorted personal advice by letter as well as in person.

"The cure of souls has been the collective and diverse efforts of the church to bring the individual's life, thought

¹¹Theme of J. T. McNeill, A History of the Cure of Souls.

and behavior to the point where, in the church's judgment, they ought to be."¹²

In the past, the underlying principles of the counseling discipline were different from those of today. Personality was looked upon as static rather than dynamic as regards change and development. Today, as in the mind of Jesus, we view the acts of a man as symptomatic of character and of complex problems. In theory, we no longer take the punitive viewpoint toward pathologies in human nature.

Numerous outstanding preachers of the past actually preached from the pastor-counselor's frame of reference. We are apt to conclude too hastily that men like John Wesley, Charles Spurgeon and Joseph Parker were chiefly interested in preaching to vast congregations. But a study of their lives and ministries reveals an intense interest in, and a vital ministry to, individuals. Henry Drummond, who was sought after for religious guidance more than any other one man of his day though he was not an ordained minister, wrote in 1882, "I must say that I believe in personal dealing more and more every day and in the inadequacy of mere preaching."¹³ There were many others. Phillips Brooks would sit for hours with people and just let them talk.

A descriptive, sarcastic urge for preaching to adopt

¹²S. Hiltner, "The Literature of Pastoral Counseling - Past, Present and Future", Pastoral Psychology, June 1951, p. 21.

¹³G. A. Smith, Life of Henry Drummond, p. 145.

the basic principles of personal counseling was that of Dean Inge's analogy: "If we were set to fill a number of narrow-necked vessels, would we set them up in rows and dash a bucket of water over them? That is the method of the pulpit. A few drops may get in here and there, but most of the water is wasted!"¹⁴

In the late 1920's and early 1930's, books in this field began appearing, such as J. G. McKenzie's Souls in The Making, C. T. Holman's The Cure of Souls, K. R. Stolz's Pastoral Psychology, A. T. Boisen's Exploration of the Inner World and numerous others.

Today there are well-known ministers who emphasize, as well as write about, the role of personal counseling in their total ministry. This emphasis is reflected in the preaching of such men as J. S. Bonnell, R. A. Burkhardt, H. E. Fosdick, R. W. Cockman and L. D. Weatherhead (England).

¹⁴Quoted in J. S. Bonnell, Psychology for Pastor and People, p. 12.

CHAPTER II

PASTORAL PSYCHOLOGY

1. The Psychology of the Preacher

Inasmuch as the minister shares "humanity" in common with his parishoners, then the insights gained from a knowledge of the psychology of human personality assist him in looking at himself more objectively and scientifically. In doing this, he is not only enabled to better evaluate the many aspects of his work, but also, through a thorough understanding of himself, the lives and problems of others come into clearer focus.

Modern psychology has shown us how much rationalization is found in our estimates of our own actions. Our motives are always mixed. In ourselves, as in the world around us, we often see just what we want to see. At best, our principles and the actions we take on the basis of them are "hazy." And the man who knows himself will know how easy it is for the "undertow" of his mind to play tricks on him.

The minister loses something if he will not take the time to honestly and objectively assess his abilities and limitations. Psychology helps its student to better estimate their own capacities. "...The man who will calmly take stock of his own powers and limitations, neither sparingly

nor depreciating himself, will find fresh confidence by reason of knowing what parts of his work he can profitably concentrate upon and what he must always expect to be his weaker side."¹

Contrary to some opinion, a man is in an excellent position to judge and evaluate himself, especially the man familiar with psychological concepts regarding personality's motivations and varied expressions. Any man who cannot apply his psychological knowledge to himself ought not to try to apply it to any one else ! Of course, complete self-knowledge is an unattainable ideal and any attempt at objective self-analysis takes considerable fortitude.

One who has a degree of self-knowledge will assuredly be better prepared to meet the needs and problems of other people. Mark Twain put the very profound thought that you can get to the very depths of all sorts and conditions of human existence without ever going out of yourself in simple terms: "...every year I live, I become more and more convinced that I and all other men are alike; and that what virtues I have are the virtues of others, while the vices of others are to be found in me."²

Certainly the pastor-counselor should carefully ask himself just what are his motives and deepest purposes in

¹E. S. Waterhouse, Psychology and Pastoral Work, p. 29.

²Quoted in J. S. Bonnell, Psychology for Pastor and People, p. 40.

the pursuit of his calling. Perhaps many dejected, disillusioned pastors could have saved themselves years of heartache and discouragement if they had availed themselves of scientific insights into their own personality make-up before "taking the leap" into the profession from which it appears to be hardest to admit the need of psychiatric help.

No one can hope to be an acceptable counselor or preacher who is not emotionally mature. Psychology tells us that a man may have a well-developed body and a keen mind, but his emotional development may have ceased at the pre-adolescent stage. Emotional maturity is the indispensable qualification of the minister. He must have passed through all the stages of an individual's personality development without having been "bogged down" in any one of them. He must be able to see himself in relation to his environment without developing feelings of fear, insecurity or hostility - all indicative of earlier childhood reactions.

The psychologist sees an immature personality pattern in the "scolding" minister. In the impatient reformer, who is either always trying to recover the past or to hurry the future, the psychologist sees an individual who is unable to accept men and conditions without letting his own feelings interfere and distort the picture.

Carl Schindler describes the emotionally mature counselor-preacher as "...the picture of the Stoic's true philosopher - he is motivated by reason (logos) and is free from

passion (pathos). Psychologist and Stoic agree that man must find his emotional security in himself rather than in his position, wealth or other external factors which are subject to change."³

A preacher's moods may be due to organic causes, such as glandular or functional disorders, but they may also grow out of dispositions of the mind and spirit. They may vary from day to day. In his excellent Lectures on Preaching, which go much deeper than the mere "how" of preaching, Philips Brooks sets it forth with penetrating clarity:

We are apt to become men of moods, thinking that we can not work unless we feel like it. The first business of the preacher is to conquer the tyranny of his moods...Any mood which makes us unfit to preach at all, or really weakens our will to preach, is bad. Then is the time for the conscience to bestir itself and for the man to be a man!⁴

His moods determine a man's outlook on life and his estimate of what is important - they may decide his choice of subjects and his interpretation of his people's needs.

Some writers say that preachers who possess a certain intensity or nervous tension establish a rapport with the congregation which makes even an ordinary remark seem more illuminating. "The psychologist who listens to the majority of popular preachers would have little doubt that their power lies in their ability to transmit their own nervous tension by sugges-

³C. J. Schindler, The Pastor As A Personal Counselor, p. 12.

⁴P. Brooks, Lectures on Preaching, p. 44.

tion."⁵ This ability to "get in touch through intensity" is quite obvious in such preachers as Fulton Sheen, "Billy" Graham, Norman Vincent Peale and Ralph Sockman. George Buttrick is an excellent example, constantly pacing the length and breadth of the lecture-room, fairly bursting with both the expression of his present thought and the anticipation of the next one. And when preaching, he weaves gently from side to side, clutching at the pulpit as though it were a restraining "monster." While their speaking talents and techniques differ, these men have in common an ability to "get across" their message which is largely the intensity and earnestness in their very words. And all this is decidedly affected by the unconscious workings of a man's mind.

The Unconscious, as understood in the Freudian sense, has deep effects upon the minister's work. Whether a man is an introvert or extrovert type, whether he labors under an inferiority complex or some other deeply seated psychological factor, may have a vital effect on his sermons and his general pastoral work.

An inferiority complex, often due to one's having been abnormally subordinated in his earlier life, issues in a lack of confidence in oneself. This might be revealed in the preacher's sermons - tending toward the depressing and gloomy, lacking in buoyancy, and appealing to the same eco-

⁵T. H. Hughes, The Psychology of Preaching and Pastoral Work, p. 94.

tions in the congregation until there is no longer any response. He may appeal to fear in his people, rather than to their confidence and hope. He may "tend to threaten rather than to invite; to frighten rather than to allure; to constrain rather than to win."⁶

Unfortunately, the superiority complex in a minister is all too familiar. His desire to secure applause and gain publicity may vitiate his finest gifts and undermine his best influence. Phillips Brooks offers a penetrating analysis of this psychological area of the preacher's personality also:

The true balance is in neither courting nor despising praise, and yet never to be beguiled by it from the true object of our work. To set one's heart on being popular is fatal to the preacher's best growth. Popularity is an accident; power is essential. Applause emphasizes small success, and tempts a man to be content with that.⁷

Lest he succumb to "I trouble," the minister needs beware when every sermon must include a story about himself or his immediate family. He should no more be "too deep" in his sermon than should any considerate conversationalist. This can be symptomatic of psychological imbalance affecting all his work.

The introvert is also familiar - introspective, dreary, intuitional, inclined to poetry - and usually making sermons

⁶ T. H. Hughes, The Psychology of Preaching and Pastoral Work, p. 96.

⁷ P. Brooks, Lectures on Preaching, p. 106.

that analyze motives. The extrovert, on the other hand, is expansive, urbane and strong in social sympathy. He might create sermons which are somewhat superficial and flashy; though with the flowing diction and highly colored imagery which have popular appeal.

There is another step in introspection which the pastor's knowledge of psychological concepts might enable him to take. He should understand something of what is called the Superconscious. In preparing at least some of his sermons, the minister becomes aware of being swayed by a Force and Power beyond himself. Such a realization, more or less deeply felt, appears to be present in most creative minds in the moments of their most distinctive creations. For the Christian minister, "at hard labor" in his study, we call these influences the utterances of the Eternal Spirit of God through man.

What about the "dry periods" when no inspiration comes? Sometimes they may be due to physical causes such as nervous exhaustion or over-strain. But these periods may also result from the weakening of intellectual discipline or the dominance of distracting influences. At other times they are due to spiritual causes - the neglect of duty, a moral lapse, an evil temper.

We haven't nearly exhausted the personal advantage to the pastor-counselor, and indirectly to his people, of some understanding of the psychological make-up of human persona-

lity and the application of this understanding to himself and to his total ministry.

2. The Psychology of Sermon Preparation

We are aware that the tenor of men's minds has changed. We are equipped with new insights, new approaches and new techniques which the study of psychology and the practice of personal counseling have contributed. How are we to prepare our sermons, this knowledge at our disposal, for the contemporary congregation?

1. The Two "Givens"

Certain elements in the preaching situation may be regarded as "given," that is, factors largely beyond the preacher's control.

1) The Message is "given" in the sense that its content is found in the Revelation made by God in the Event of His Son, and in the history of Israel leading up to this act of divine self-disclosure. This is the content of the "Kerugma," the essential glad news of God's dealing with men, of which the preacher is to be a "herald." No minister is to preach his own "truth" or his own theories; all are to be tested by the principles and truths made known in Christ. Those principles are capable of ever endless exploration and deeper study, so that the preacher's task is essentially that of finding more and more truth in this "given" Gospel. The preacher's apprehension of this "given" by his own per-

sonal experience is basic to the soul and power of his sermon.

The Bible itself is the eternal mirror of a thousand human situations. Its truths are respected because they have spoken directly to life situations for several thousand years. Contained in it are many life-giving precepts of Christian doctrine - the requirements, spiritual principles, hopes, and promises for wholesome, healthy living. The Christian minister is not promoting unproven qualities and values. He is proclaiming the best news ever to come to men's ears.

2) The other important "given" is the congregation. There are complex psychological traits in its members. If he is to reach them in his preaching, there are basic psychological understandings which the preacher must have. To succeed in his task, the minister must constantly strive to understand the varied points of view, motivations, conflicts, pressures, prejudices, frustrations and problems of his people. For his congregation unites to confront him almost as one complex man who has, as one writer puts it, "...upon him the stamp of the whole human situation," or caught, as Paul Tillich describes his plight, "...in all the ambiguities and relativities of human existence."

A) There are, first of all, differences of age and sex.

The psychological attitude of youth is optimistic and forward-looking. They are adventurous, and often treat with

scant respect that which overawes the aged or claims the interest of the middle-aged. They look for a Gospel of power, vitality and ethical opportunity - one that will help them to achieve. The preaching that appeals to them is the vigorous advocacy of great causes, the fearless denunciation of social evils, and the call to heroic dedication of oneself to service and noble endeavor.

At the opposite extreme in many ways are the aged, more and more of them in every congregation as medicine makes giant strides in prolonging life. There is a compelling urgency for a wholesome psychological setting for the millions in our nation who are aged sixty-five and over. It has been traditionally proposed that they want preaching that offers sympathy, comfort, peace and rest for their remaining years and mostly promise of life after death. But we need to radically alter our approach to them, as recreation and other social activities have had to do, and offer them more of the creative, constructive and self-expressive for their ten to twenty years here and now.

In between these two extremes are the parents of growing children and the middle-aged. Their major problem area is often right relationships with their children, and wholesome contributions to their maturity.

One writer portrays this group---"Out in the harsh world, meeting its trials and conflicts, finding it a strenuous business to keep their souls alive amid the corroding

influences of modern toil and business - lest the 'little sanctuary of their soul' be overcome by enemy forces. They need a preacher-friend who can interpret, with reality and relevancy, the eternal verities and human existence."⁸

Another area calling for psychological understanding is that of the women, of all ages in the congregation. They bring an entirely different attitude, often more emotional, less given to abstract thinking and dwelling more on persons and personal qualities than on ideas. A friend recently told me that one of her courses in the Boston University School of Theology simply involved a semester's discussion of the differences between men and women. While it seems elementary, I certainly think that such psychio-psychological content should be required in every preacher's preparatory studies.

B) Then there are the psychological patterns associated with the varied occupational groups in the congregation. We know something about these patterns, although this is a relatively new study and waits further evidence to be conclusive.

For instance, the preaching which appeals to the laboring class (blue-collar worker in our day) is often that which stirs his emotions. He will appreciate a species of humor and perhaps enjoy flashes of intellectual brilliancy,

⁸T. H. Hughes, The Psychology of Preaching and Pastoral Work, p. 72.

but he likes rousing, vivid pictures; often strong appeals to his emotions and is not averse to some "sob stories." He will more easily be won for the Kingdom of God by an emotional appeal than an intellectual appeal. Usually, he responds readily to sympathy and friendship, and reacts violently against clerical superiority and class intolerance.

Then there are the business men, the "gray flannel suited" suburbanites of our day. "Their dealings with complex situations and intricate relations have sharpened the edge of their minds in certain directions, though perhaps within a narrow range. They view things quantitatively and practically. They appreciate honesty and confidence, industry, hard work, and kindness. They dislike emotional outbursts - might advise the preacher to stick to orthodoxy in doctrine and method. Straight forward common sense and good advice 'hits home' with them."⁹

In addition to these two patterns, there will be a mixture of the professional classes, with their special advantages of higher academic education and consequent greater interest in intellectual exercise and aesthetics.

There are also the self-employed and the retired, with their particular approaches to initiative and economy.

C) Another major consideration for the preacher is

⁹from notes, PT173-The Christian Task in The Contemporary American Church, Harvard Divinity School, October 11, 1956 Lesson.

the varied individual types as related to their stages of (and capacity for) spiritual development and/or their status in the church's membership.

There are doubters; old attendants hardened to the Gospel; backsliders; the contrary; introverts and extroverts. Phillips Brooke reminds the preacher at this point that, "He must preach to the 'pillars' who are solid and permanent but who may be 'narrow hearers'; to the supercilious critics who are not merely to be defied; to the habitual 'goer' whose great need is to have his spirit intensified; to the ever-present 'seeker' who inspires the preacher to his best effort; and to the stranger whose background is unknown but who constantly reminds the church of its wider outreach."¹⁰

The minister will, then, take into consideration the basic psychological needs of these varied groups as he has observed them in life and discovered them in counseling interviews. More specifically, these insights into human personality will contribute to both the "renewer" and more immediate preparation of his sermons. A more detailed correlation of specific areas of psychiatric discovery to preaching and public worship will be attempted as this thesis progresses.

A final word here might be that the lines of demarcation between the attitudes of different age groups and those

¹⁰P. Brooks, Lectures in Preaching, pp. 98ff.

between occupational groups have recently become less and less clearly defined, at least in our country where we see almost a "youth and body cult" in the first case and a much more equalized standard of living in the second case. It hardly needs to be said that the alert minister will not, at any rate, concentrate his ministry on any one group or division for an undue number of sermons or to the exclusion of the others under his care.

11. First The Need, Then The Sermon

The two most familiar types of sermons have been the expository and the topical. There has been a growing awareness of certain shortcomings in each type, in view of the newer developments in psychology and pastoral counseling. H. E. Fosdick comments on the expository sermon, which elucidates a scriptural text, its historical occasion, context, and setting in the writer's theology and ethic: "Only the preacher proceeds still upon the idea that folks come to church desperately anxious to discover what happened to the Jebusites!"¹¹

The topical sermon itself was the revolt of some preachers against the purely expository. In it they often began with their own opinion on a contemporary matter, assuming that it would be of interest to the congregation. Fosdick comments on the topical sermon: "If people do not

¹¹H. E. Fosdick, "Personal Counseling and Preaching," Pastoral Psychology, March 1952, p. 13.

come to church to learn what happened to the Jebusites, neither do they come yearning to hear a lecturer express his personal opinion on themes which editors, columnists and radio commentators have bantered about all week."¹² Perhaps he exaggerated for effect, but he made his point.

There is a third alternative type of sermon. That is the sermon directed at the needs, sins, shades, doubts and anxieties that fill the pews. This has been called "life situation preaching." This kind of preaching cuts across the traditional classification of sermons. It may well fall into any classification because it employs Bible doctrine as a means of making life more wholesome, not for the primary purpose of inculcating doctrine for its own sake. And, even with this orientation, the great texts of the Bible fairly beg to be used and their exposition can be the most important part of the sermon.

The topic for this type sermon is an alive, relevant "felt difficulty" based on actual problems bothering people or the predicament they are in. The difficulty is located and defined, but does not stop with diagnosis. The sermon proceeds to therapeutics, involving some solution or practical suggestion bearing on the problem raised. As such, this method of preaching closely parallels John Dewey's educational theory, which was at its height in pedagogy

¹²Ibid., p. 13.

about the time when "life situation" preaching had its inception. Simply stated, Dewey's method of teaching proceeds in five steps:

1. A felt difficulty.
2. Location and definition of the difficulty.
3. Suggestion of possible solutions.
4. Development by reasoning of bearings of suggested solutions.
5. Further observation and exploration leading to acceptance or rejection of the solution.

Properly presented, this type sermon ought always to fill some need, because it is based on someone's need. It catches immediate interest because it begins where the hearers are. There ought to be endless variety in this type of preaching because life presents an inexhaustible supply of human experiences; and through his broader pastoral care, the congregation itself becomes the renewing force in the minister's sermon preparation.

1) This preaching to meet the needs of people will first of all be concerned with the "interest impact" of the sermon-to-be. "The first thought in selecting a subject should not be its value, but its interest. That does not imply that the first is greatest, but without interest the subject will have no value for the hearer."¹³ Perhaps the preacher's most harmful omission is failure to consider this factor. All too many sermons are just simply not interesting.

¹³ E. S. Waterhouse, Psychology and Pastoral Work, p. 20.

How can the sermon be interesting? It must be in touch with contemporary life, but also always undergirded with a sense of the eternal. The books, plays, music and art which appeal to his people tell the preacher a lot about their interests. They show mental tastes with which he must deal. People today are accustomed to literary and dramatic methods which get them immediately into the action of the book or play, and they grow restless quickly if they don't see the point immediately. It behooves the preacher to plunge immediately into the subject at hand, indicating at once its relevance to some aspect of human personality.

2) What about the appeal to the emotions? There is still heated discussion on this subject. This thesis must carefully remain within its context, however. One author contends, "Psychology has more and more clearly established the fact that the basic element in all conscious life is feeling, and that, therefore, in religion the most determinative factor is to be found in the emotions."¹⁴ In his book, I Thou, Rudolf Otto contends that the sense of a realization of the presence of God is essentially a feeling rather than a rational element. The note of caution here is against the mishandling of the hearers' emotions, "wringing them out" or carelessly trifling with and frustrating them. No worshiper should go from the church "trembling with emotion."

¹⁴T. H. Hughes, The Psychology of Preaching and Pastoral Work, p. 123.

It appears that sentiment is more powerful in restraint. A good model for the preacher is the objective, dignified, quiet way without comment, praise or indignation - in which the Gospels relate the story of the Crucifixion. Often cited also is the Old Testament account of Hagar and Ishmael. All the moving, elemental emotions are there - jealousy, sorrow, love, pity, hope, despair, joy - but the story is told with such restraint that it is moving without being sentimental.¹⁵

While a primary appeal in preaching is to the "feelings," it must not remain on that level. For genuine "wholeness," it must lead the hearer on to an understanding of truth and a grasp of spiritual realities, and beyond these to a "living out" the truth in daily life and conduct.

3) One of the best insights contributed to preaching by the study of psychology is in the area of the use and value of illustrations. Dr. Fosdick used to say of his preaching in Riverside Church that, "Only the illustrations appealed both to the wash-woman and the college president." We think in pictures and remember stories or pictures best. We never say to another person, "Do you hear what I mean?" We say, "Do you see what I mean?" Illustrations gain attention, put the hearer at ease (or off his guard), and afford the preacher the opportunity to drive home his basic truths.

¹⁵Genesis, 15, 16, 21.

Psychology tells us that hearers of interesting stories sympathetically identify themselves with the characters portrayed. Therefore, stories from real life (and they are the most effective) should not describe impossible feats or glorify unattainable goals. They best grip the hearer when he can say, "Yes, I know of an incident like that," or "I've known someone to whom that happened," or better still, "Why that has happened (or could happen) to me!"

4) The psychology of language and verbal symbols must be considered in effective sermon preparation. All too much of the contemporary preacher's language has no more meaning to the modern hearer than the ten or more percent of obsolete words in the King James Version of the Bible. A brief but enlightening list of eight hundred and fifty seven Bible Words That Have Changed In Meaning was prepared by Dean Luther A. Seligle (formerly of Yale Divinity School) and published shortly after the Revised Standard Version of the Bible.¹⁶ Such a list, as does the Revised Standard Version itself, reminds the preacher that the psychological content and verbal imagery of many words still in pulpit usage have entirely changed, and in some cases exactly reversed, in meaning during several centuries. For example, in the year 1611 "conversation" meant behavior.¹⁷ And the "outlandish"

¹⁶ Both published by Thomas Nelson and Sons, New York City.

¹⁷ Philippians 1:27, et. al.

women who led Solomon astray were simply foreign women.¹⁸

A great deal of the success of the late Peter Marshall, popular Washington, D. C. Presbyterian clergyman and Chaplain of the United States Senate, was due to his use of up-to-date, colorful, meaningful language. He apparently abhorred hackneyed theological expressions and sometimes hit upon the most peculiar metaphors in his effort to avoid staleness. He constantly used such phrases as the "brown-paper parcel of speech;" "The balloon tires of our egoism have at last been punctured, and we are down on the rims of a new humility;" or "The batteries of our souls need re-charging!"¹⁹ Words like these both portray and meet the deep needs of a congregation by catching their eyes, ears and minds at the same time.

3. The Psychology of Sermon Delivery

1. The Sanctuary as An Interview Room

One of the most hopeful movements in Protestantism today is the growing tie between preaching and personal counseling - the first so directed that it leads to the second, and the second so that it gives individual force and impact to the first.

During the week, the minister shares life's most intimate experiences and complex problems with his parishoners

¹⁸Nehemiah 13:26.

¹⁹C. Marshall, A Man Called Peter, pp. 45ff.

individually in the church office. And the more he shares, the greater the compulsion upon him to meet, head-on and constructively, some problem which is puzzling minds, burdening consciences and distracting lives when he enters the pulpit on Sunday morning. What techniques, attitudes, methods and meanings can the concerned pastor-counselor take with him into the pulpit? To what extent is he justified in thinking of the sanctuary as an "interview room with the walls pushed out and the crowd let in?"

1) Albert Schweitzer has stated his personal faith and philosophy of life to be a "reverence for personality." In this age of mass congestion and mechanized living, especially in urban areas, the individual often feels himself utterly lost, both in his environment and in his attempt to integrate his own experience. The basic premise of both adequate counseling and preaching is the tremendous value of the individual and importance of his finding wholesome, healthful "life."

This "must" for preaching is the very effective technique which Jesus himself used. "Jesus did most of his preaching in conversation with one individual or a very small group."²⁰ And even when he spoke to crowds, his words sound as if they were directed to one single individual.

²⁰H. E. Luccock, "What Preaching Owes To Pastoral Counseling," Pastoral Psychology, March 1952, p. 9.

In the Old Testament, the prophets made individual behavior the supreme concern in their preaching. "The problems of the group were individualized."²¹ Righteousness was interpreted by the Old Testament preachers as the behavior of individuals who feared God and dealt justly with men. Social sins were dramatized as the excesses of individuals.

2) Jesus further showed an understanding of the "cause-effect relationship" in human existence. In his preaching, there was compassionate concern for the individual soul, and that individual responded as to a friend to be trusted and followed. Luccock says, "Such preaching has the same relation to mere general oratory that a personal letter has to a mailbox full of circulars."²²

3) In addition to an emphasis on the individual, there are other techniques which the preacher-counselor may carry from the counseling discipline to the pulpit. Seward Hiltner has defined pastoral counseling as "helping another person to help himself through the process of gaining understanding and eventual mastery of his inner conflicts."²³ My thesis is that this can (and must) be done effectively in the liturgy and in the pulpit as well as in

²¹E. N. Jackson, "The Therapeutic Function in Preaching," Pastoral Psychology, June 1950, p. 36.

²²H. E. Luccock, "What Preaching Owes To Pastoral Counseling," Pastoral Psychology, March 1952, p. 10.

²³S. Hiltner, Pastoral Counseling, pp. 19-21.

the counseling interview.

4) Helping another person does not mean telling another person; or worse - coercing, shaming or frightening another person to help himself. "We usually find that ministers who are doing little or no individual counseling depend far too much on exhortation and far too little on instruction."²⁴ For instance, dozens of sermons are preached on the subject of "don't be afraid" for every one that contains explicit instructions on "how to overcome fear."

Verbal attacks and criticisms avail no more in the preaching situation than in the counseling situation. A constant, extreme, punishing attitude merely intimidates a few people into obedience and submission.

Verbal blasts usually miss their mark because the guilty party assumes that the preacher means someone else. Witness the standard "preachers' joke" about the well-entrenched, equally needy deacon who lauds the preacher after every sermon: "You sure told 'em this morning!"

Equally as wrong as encouraging subservience and diversion is that such attacks may set up a "mental block" which results in the hearer's compartmentalizing of his living. On Sunday he can heartily agree with the preacher's condemnations of certain behavior patterns, because on that

²⁴J. S. Bonnell, Psychology For Pastor and People, p. 105.

day he has no part in such behavior.²⁵

5) Sermons that try to coerce people into something usually end with a vague section on what can be done about the situation. And the congregation feels sufficiently brow-beaten to get consolation out of the thought that, if they do what the preacher says, it might do someone good; but it is probably a good thing that he did not become more specific about what should be done.

6) Little is usually accomplished by attempts to share people into seeing their difficulties by negative approaches. A sermon on gossip with the theme, "A Consecrated Tongue," will probably accomplish more than with the theme, "Thou shalt not bear false witness against thy neighbor."²⁶ In the first approach, the preacher can point out that a life may become truly beautiful and useful by the use of wholesome, kindly, helpful speech.

Very seldom can a counselee be shared into taking new action on his problem, and equally so in "group counseling" from the pulpit. A pastor-counselor cites the incident when a father said to him, "What can I do to make my son thoroughly ashamed of himself?" After reflecting on the data already given him by the father, the counselor replied, "Your son is thoroughly ashamed of himself now."

²⁵J. Burns, "The Application of Psychology to Preaching," Pastoral Psychology, March 1952, p. 30.

²⁶Exodus 20:16.

What he needs is your encouragement, understanding and hope. He hungers for some assurance that he can become the kind of man he wants to be."²⁷ I have observed that one of the chief causes of inner tension in many counselees is their own awareness of the difference between the person that they actually are and the person that they want to be (or know, or have been told that they ought to be). This insight will affect the very tone of voice which the preacher uses.

The preacher who continually censures and denounces will find fewer and fewer people coming to him for personal counseling.

7) Another serious danger in counseling, and to be remembered in preaching, is moralizing, however subtle or unintentional. When a counselor hands down a moral judgment long before enough of the story has come to light, the immediate reaction of the counselee is, "Well, he obviously doesn't understand anyhow," and any further thinking together on the matter is almost impossible. The Bible's wise man warns, "He that answereth a matter before he heareth it, it is folly unto him!"²⁸

In a way, the situation in preaching is even more difficult. As background for his "counseling sermon," the preacher must paint a picture of the problem which is true

²⁷ J. S. Bonnell, Psychology for Pastor and People, p. 181.

²⁸ Proverbs 18:13.

to life and then be cautious in moralizing about that life-situation. We do have to preach about the criteria of right and wrong, but subtly, lest it become our dominant perspective and we forget that we are to "judge not" and become more concerned with the sin than with the sinner.

Actually, most people who worship in Christian churches have a fairly good conception as to where the minister stands on moral issues. His task, then, is hardly to waste his precious twenty minutes in moralizing, but rather to help his hearers help themselves by showing understanding of their inner make-up and suggesting solutions to their inner conflicts.

8) Both psychology and the counseling discipline advise against generalization. In all too much preaching, however, these words go unheeded. Halford Luccock, writing as Simeon Stylites, recently analyzed the "heavy fog" of generalization in preaching by a play on words from the song "Beautiful Isle of Somewhere":

It isn't the song that I hear in church which I am criticizing...but the reiteration of that word "somewhere". It seems to be the preacher's pet word - "some" in its many forms - somewhere, someone, something, somehow, sometimes! "One thing is sure, brethren," (says the preacher) "we must do something about it." The congregation sits back relieved; for one tense moment it had looked as though he was on the brink of recommending a course of action in definite terms. But he caught himself in time.²⁹

²⁹H. E. Luccock, "Beautiful Isle of Somewhere", The Christian Century, February 20, 1952, p. 215.

It is even more important to be specific in the pulpit than in the counseling situation because a congregation has no opportunity to further interrogate for additional explanation. The sermon's words must "hit home" the first time or they may be lost forever. In both the interview and the sermon, it is easy to generalize about the central issue, but in preaching it is the "counselor" himself who must ask the relevant questions that will keep the thought turning around specifics.

9) Returning to Hiltner's definition of counseling and its carry-over into preaching, how do sermons help people to help themselves? "Handing down to the counselee solutions to his problems which might seem correct to the counselor may be of little value to him."³⁰ Little progress is made unless the counselee is led to a real understanding of his inner conflict and to a reasonably clear insight into his own course of action. Dr. Bonnell insists that, "An ounce of insight into one's own difficulties is worth a ton of advice from others."³¹

What about preaching? We preach with the prime purpose of changing lives. But is that done by handing out advice and/or making decisions for our hearers? Hardly. The lives of people are open to change when we have helped them

³⁰C. R. Rogers, Counseling and Psychotherapy, p. 88.

³¹J. S. Bonnell, Psychology for Pastor and People, p. 186.

understand their problems, to see some possible solutions, and to want to make the right decision. This kind of preaching is more difficult but it is certainly essential.

ii. Summary

Far from there being any fundamental contradiction between counseling and preaching, they should exhibit the same basic approach; and in so far as they do, each aids the other. Parishoners who sense in the preacher's preaching attitudes which are moralistic, coercive, diverting, non-accepting, non-understanding and confusing will hesitate before coming to him for personal counseling. On the other hand, confidence is created and the way opened to personal interviews when the parishoner senses in the preacher attitudes of acceptance and understanding, capacity to clarify, and genuine interest.

Still, we need to recognize that some parishoners will always seek the authoritarian preacher's counsel, because they want to be told what to do, and they may consider him a fine man. But they will not have been helped to grow toward capacity to face their sin and to accept forgiveness, or to move on their own responsibility.

In contrast, when the preacher's sermons and interviews offer acceptance, understanding, clarification and interest, the individual is more likely to receive help to help himself toward growth and responsible action.

CHAPTER III

THE THERAPEUTIC FUNCTION OF PREACHING

1. The Application of Psychotherapy to Preaching

Today, psychologists, psychiatrists and religionists are readily sharing their views and exchanging their experiences. Psychiatrists are writing books for the minister, who in turn is reading them and quoting the psychiatrist to his parishoners. All three professions are aware that the mental health of contemporary society is not good; even for those individuals who dwell securely in the land of normality, there is an excessive amount of avoidable anxiety, unhappiness, and confusion of purpose and thought. They agree further that the crux of mental health, and of much physical health, is found in the nature of the individual's beliefs; his minor beliefs about domestic and social situations in his immediate world, and major beliefs about the nature of the universe in which he lives. It turns out that, in many respects, psychological science and religion, for all their differences in vocabulary, have similar views regarding the origin, nature and cure of mental distress. Where emphasis and techniques differ, the relationship between psychotherapy and religion can often be regarded as one of desirable supplementation. Psychology readily regards the clergy as having the ability to offer spiritual advice and rules of

life and the opportunities for religious confession. Discussion and clarification of theological issues are wanted by some individuals. Others find in the church a type of group therapy provided by a needed social anchorage. Its group activities often stimulate a wholesome integration of thought and conduct, particularly in individuals who previously have felt isolated from their fellows. Even exhortation, at the right moment, may reinforce withered socially desirable and inclusive values.¹

Karl Menninger, in his book The Human Mind, replies to the minister: "Were I a minister, first of all I should acquaint myself with what is known scientifically about the human personality."² It is, however, beyond the scope of this thesis to point up all of the scientific knowledge about human personality which could help the minister in his counseling and preaching. I shall rather attempt to relate the major principles of such knowledge to the function of preaching as a therapeutic resource for human personality.

1. The contemporary task of the Christian Church seems to be that of helping people to see, accept, and act upon a message of which they have heard but have not understood its relationships to the vital complexities of their personal

¹This paragraph condensed from notes made in Religion, Psychiatry and The Nature of Man, an interdisciplinary course given at the Community Church Center, Copley Square, Boston, October 22 - December 10, 1956.

²Quoted in Pastoral Psychology, April 1950, p. 19.

lives. Further, the task is to help them understand why they have previously considered the message irrelevant or threatening instead of true and meaningful. To fulfil this task, the preacher needs some understanding of why his message has previously been prevented from acceptance; what fears, insecurities and conflicting goals have barred its way into their inner beings. Thus, the preacher interprets his hearers to themselves, in the light of the Christian message.

ii. Elementary is the point that the minister must understand that all conduct has meaning. Too much preaching seems unaware of this principle. He may vehemently condemn the evils of alcohol while never once preaching on how to master feelings of insecurity, inadequacy and inferiority or on Jesus' formula for healthy personality. Because there is essential unity in personality, any one action has real meaning for our understanding of the total personality. We need an understanding of what the subconscious activity in a person can mean in terms of overt conduct.

iii. Another basic axiom for the minister's resources is that personality grows in a "pulsating pattern," alternately surging forward and regressing, gaining a little on each "forward surge." This understanding calls for sermons which hold up the goals of growth, development and improvement rather than any goal of perfection. The human personality does not really respond to the goal of perfection, and

the inevitable failures of those persons who try to respond result in unhealthy feelings of inadequacy and inferiority.

However, the holding up of an absolute ideal may have a certain therapeutic function, especially for the adolescents in the congregation. In Christian Paths to Self-Acceptance, Robert Bonthius writes: "In a young person's struggle for integration, the absolute ideal has an indispensable therapeutic function. It is the decisive basis for discrimination upon which alternative or competing interests are considered. It is the standard by which the acts and attitudes of larger wholes are evaluated."³ But we need to remember that the eager, adventurous adolescent has not yet faced some of the frustrating, disillusioning realities of life which make the more experienced adult much more skeptical of "perfectionism."

But the preacher is not faced with the hopeless dilemma of preaching either perfection or "pollyanna" sweetness and light. The third and very practicable alternative is improvement by short steps. "The goal of continuing growth and improvement is commensurate with the basic psychological needs of our people."⁴

iv. Also, personality growth continues through the constructive handling of conflict, rather than through its

³R. Bonthius, Christian Paths to Self-Acceptance, p. 191.

⁴J. Burns, "The Application of Psychology To Preaching," Pastoral Psychology, March 1952, p. 33.

absence. This understanding makes for more realistic sermons. Problems have opportunities - and while suffering is not to be sought after, it is to be used as an opportunity; people who are alert enough to sense that something better is possible are more healthy than those who complacently resign themselves to conflicts.

v. Psychiatrists agree that a feeling of security is a fundamental need of human beings. Feelings of insecurity are at the root of much of our troublesome conduct, loneliness, shyness, domineering and self-assertive attitudes, and many other personality patterns. One writer says: "In the sermon, the minister should try to give each listener a sense of security - of there being Someone who will stand by and help in time of trouble."⁵

vi. People want to be loved and wanted. The alert personal counselor knows that an interview accomplishes little unless the counsellee feels "accepted"; likewise in the pulpit-pew relationship. The preacher who constantly blasts away at "sinners in the hands of an angry God" (thus venting his own sadistic or hostility traits), or who gazes constantly at the ceiling light-fixture, can hardly convince his hearers of either his or his God's warmth and affection! On the other hand, "The preacher who begins his sermon with an honest smile and genuine love for his people conveys to

⁵J. Burns, "The Application of Psychology To Preaching," Pastoral Psychology, March 1952, p. 29.

then the warm glow of knowing that they are liked and wanted.⁶

People are not too impressed by verbal attacks on their sins. They are relatively safe in their conduct (at least from civil law and social censure) and they know it. But they are attracted by examples and have a strong tendency to pattern themselves after those persons whom they love, respect and admire and who genuinely love and accept them in return.

vii. Unfortunately, some types of religion and/or their interpretations offer little or no therapeutic value. Any one sermon may be a soul-injuring instrument rather than a soul-healing force. A sermon may set false goals, stimulate unhealthy resentments, promise an unreal security, encourage either submissiveness or aggressiveness that could easily lead to more acute personality difficulties. To be a soul-healing influence, a sermon should face the reality of life honestly and proceed creatively toward goals that are reasonable and challenging to the best in life. It should present a way of living life at its best that is both comprehensible and attainable.

A religion which glorifies the state as a substitute for the Christian God is possessed of unhealthful tendencies.

Likewise, an interpretation which emphasizes but one aspect of the nature of God to the exclusion of all others

⁶ Ibid., p. 30.

is unhealthful; for instance, sentimentalizing that, because God forgives, He never judges.

Even the most soundly presented Christianity can be so interpreted by an individual that its total influence upon his personality may be regressive or unhealthy. This fact has been recognized since the Early Church's time, when Cyprian counseled against those who went out to seek martyrdom. Heinrich Suso, the great mystic of the Middle Ages, was refused canonization because he had "punished" himself too severely.

Seward Hiltner suggests six criteria for distinguishing healthy from unhealthy religion:

1. A healthy interpretation of religion must be related to the whole personality - it cannot profess to deal only with the soul or spirit and neglect the mind and body.
2. Religion must grow intellectually and emotionally along with other aspects of the personality.
3. Emotional interpretations of religion must be non-substantive; religion brings something to personality which nothing else can bring; it is not a substitute for something else.
4. Religion must be interpreted in a non-compulsive manner - never to make others feel sorry for us or to make others follow our craving to lead.
5. Religion may not be used in trying to coerce others into loving us - unfortunately, bribes, threats, and appeals to pity or duty are sometimes bound up with religion.
6. Religion must be interpreted in an outgoing manner - it must have a social as well as a divine object.

Other writers have judged as unhealthy the following interpretations of religion:

1. The exploitative.

⁷ S. Hiltner, Religion and Health, pp. 26-29.

2. Condemning the sinner as well as the sin.
3. The overly sentimental.
4. The purely rationalistic (all mind).
5. The purely voluntaristic (all will).
6. Those which make personality merely equivalent to consciousness.
7. Those which refuse to face the potentialities of evil in men, as well as of good.
8. Those which refuse to face the reality of disease and death.

viii. Psychiatrists have contributed to the preacher's knowledge of the ways in which religion, or something which passes for it, is grasped at in an irrational, compulsive way by some individuals. Dr. Menninger writes:

From the standpoint of the psychiatrist, a religion which merely ministers to the unconscious cravings for self-punishment, the relief of a sense of guilt, the repudiation of unpleasant reality, or the feeling of a necessity for atonement to some unseen power by repetition of phrases and ceremonials, cannot be regarded as anything other than a neurotic or psychotic system.⁶

The preacher's seminary studies or his casual survey of current "religious" practices cite numerous instances of religion being wrongfully used to clothe individuals in a comforting illusion of omnipotence, to rationalize their delusions and hallucinations, to "sweet talk" them around reality, or even to excuse their selfishness and cruelty.

Preaching will have a healthier, more truly Christian influence when sermons are prepared and delivered along the lines of the above principles contributed by the study of psychology and the practice of personal counseling.

⁶ K. Menninger, "Religious Applications of Psychiatry," Pastoral Psychology, April 1950, p. 21.

2. Preaching That Meets People's Needs

1. Preaching and Mental Health

Preaching should be therapeutic. It should favorably influence mental attitudes and through them the bodily states affected by them. It should prevent or rectify personality disorders. It should "speak to man's condition." The preacher has a responsibility, vaguely defined yet real, for making preaching therapeutic; for imparting the cleansing word that is able to heal both body and soul.

The Greek word for "salvation" in the Gospels may also be translated as "wholeness" or "health." But very little has been written about the relation of preaching to mental health, though it is possibly one of the oldest instruments of therapy, based on the example of Jesus whose teaching was directly aimed at whole, healthy, sound lives for his hearers.

Current psychological understanding does not suggest so much what to preach as it does what not to preach. After having supervised clinical pastoral training, some preachers realize that they have been very "bombastic," taking out some of their own hostilities on the congregation. Thus, mental health knowledge offers the preacher a healthier, less emotionally-tinged attitude toward his people.⁹

Another point of relationship is in using psychological data to help demonstrate Christian truth. Mental health

⁹ ITL 801 (see note 10).

knowledge gives further insight into the nature of attitudes and principles which are the integral parts of the Christian Gospel.

Rather than preach a "mental health" sermon, the preacher is perhaps wiser to include a "mental health" application in a sermon which is directly centered in the Gospel. If he constantly has to "force" such application into context, he probably lacks understanding of both the health implications of the Gospel and of current mental health knowledge.¹⁰

The psychiatrist is the preacher's ally in affirming possible positive contributions which preaching and the total program of the Church can make to healthy personality (in areas where he has discovered obvious, basic needs):

1. The affirmation that all persons have a great value under God.
2. The further affirmation that it is the will of God that each of His children shall live life to the full.
3. The view that man need not reject any part, aspect or facet of himself, but should accept the self in its totality as part of the plan of God for His creation.
4. Though recognizing the tendencies in man toward sin, does not leave him "sunk in sin," but offers him hope of forgiveness and positive help in directing all his tendencies toward their higher expression.
5. Healthy self-acceptance.
6. Ideals and values for healthy personality development.
7. A guide in the selection of life goals that will be deeply satisfying and harmonious with God and neighbor.
8. A reassuring influence.
9. A sense of belonging.
10. Help in avoidance of obsession by guilt-feeling.
11. Faith, a realistic view of life.

¹⁰From notes made in Counseling and Mental Health, Boston University School of Theology Course DTY 801, second semester 1956-57.

12. Responsible participation in group endeavor and experience.
13. Proper relationship to the "Benevolent Other" - this a source of relief from strain and tension, this relief essential for wholesome personality development.
14. Support in aspiration and endeavor.¹¹

11. An Objective Study of Vital Personal and Religious Needs

From his study of psychology, his counseling experiences, and his total pastoral relationship with people, the preacher-counselor discovers their vital concerns. In addition to these sources, he can learn from periodically published, carefully conducted and evaluated studies of the vital concerns of a representative cross-section of people. Granted that such studies often merely confirm what is already known from earlier surveys or what would be the reasonable surmise of anyone who is well acquainted with the field of study, Dr. Harold W. Ruopp, then a professor at Andover Newton Theological School, Newton, Massachusetts, conducted such a study over the period of seven years with the help of his students and published his findings in The Christian Century Pulpit several years ago.

Dr. Ruopp writes as introduction to his findings:

On what points are most questions asked? Many of these the pastor will find for himself if he is looking for them, but he needs also to avail himself of every significant study that has been made regardless of who has made it, whether psychologist, sociologist or religious worker.¹²

¹¹ Witmer and Kotinsky, Personality in The Making, pp. 211-229.

¹² H. W. Ruopp, "Life Situation Preaching," The Christian Century Pulpit, June 1941, p. 140.

Dr. Ruopp and his students collected about 4000 definite replies from as many individuals to the one question, "What is the outstanding question (problem or difficulty) which you face in your thinking and living?" Their responses were reduced into four groups:

1. The first group representing 1912 replies or about 48% of the total number, refer to the individual and his personal life. Futility, insecurity, loneliness, vocational decisions, marriage, sex, alcoholism, false ideas of religion and morals, educational lacks, wrong use of leisure time, suffering, economic catastrophes, sickness, loss of loved ones by death, thwarted ambitions, hatred, envy and guilt feelings are included in this group.

2. The second group of replies, representing 830 persons or about 21%, refer to the relationship of the individual to the family. Strife between or among family members, the problem of the Christian nurture of children, inadequate conceptions of married life, homes divided due to disagreement on religion and money, separation, desertion, infidelity, divorce and death of partner are found in this group.

3. The third group, consisting of 635 replies or about 16%, refer to the relationship of the individual to the larger social divisions. Social inequalities and injustices, the profit motive, exploitation of natural resources, unemployment, sectarianism, lack of civic responsibility, nationalism, the church versus fraternal or secret organizations, class distinctions and racial conflicts are listed.

4. The fourth group, made up of 526 of the replies or about 13%, refer to the relation of the individual to the universe and to God. Such representative questions as these were posed by the respondents:

- a. What is the meaning of life?
- b. What is God like, and how can we find Him?
- c. What is the meaning of prayer?
- d. How should we pray?
- e. What is the basis for belief in immortality?
- f. How can religion and science be reconciled?
- g. What is God's attitude toward war and mili-

tarism?¹³

It is interesting to note from the above study that the first group, relating to the individual's own inner problems, preplexities, and immaturity is the largest. Its figure of 48% indicates that the problems in this area occupy the minds of as many people as the combined percentages of the other three areas. In a sense this indicates that our sermons should be directed at these needs far more than they have been; but it is still the special province of the preacher to answer the issues raised in the fourth and smallest group on the individual's relation to God. Indeed, the answers to the queries in the first group on the personal life are vitally involved with and evolve upon answers to the queries on the relation to God as expressed in the fourth group. It is largely because so many people have never entered into a vital relationship with God and made a really effective adjustment to their universe that there are so many chronic and acute needs in the individual's inner personal life. Our preaching ought to be a "happy marriage" of the individual and theological problem areas, lest dwelling on the former it degenerate into mere "how to" inspirations, or dwelling on the latter it become involved in lofty theological precepts not integrated with the bare facts of men's troubled inner-selves and the involvements of their

¹³H. W. Ruopp, "Life Situation Preaching," The Christian Century Pulpit, June 1941, pp. 140ff.

every-day existences.

I conducted a somewhat more specifically religious problem-interest survey among several hundred Naval personnel (Protestant, Roman Catholic and Jewish) at the U. S. Naval Training Center, San Diego, California, during the years 1955-56. A questionnaire patterned after the one featured in the July 1952 issue of Guidenposts magazine¹⁴ was used. Questionees were asked to indicate "What I would like to learn in Church," that is, on what subjects they would like to hear sermons preached. Here is the response by percentage of total replies:

I. Sermons on:	Wanted by:
1. Making prayer more effective.....	25%
2. Making the greatest contribution to life.....	20
3. Ways to increase religious faith.....	18
4. How religion can eliminate worrying.....	9
5. Happier families through religion.....	8
6. Immortality.....	6
7. Religious approach to social problems.....	4
8. Religious approach to international problems....	4
9. Religious approach to economic problems.....	3
10. Taking religion into vocation.....	3
	100%

Since most questionees indicated whether they were regular or non-regular church-goers, the following comparison was made:

II. Sermons on	Wanted by Regular:	Wanted by Non-regular:
1. Making prayer more effective...24%		17%

¹⁴Guidenposts, Pawling, New York.

2.	Making the greatest contribution to life	
21	20
3.	Ways to increase religious faith..18	21
4.	How religion can eliminate worrying.....8	12
5.	Happier families through religion..8	10
6.	Other subjects...21	20
	<u>100%</u>	<u>100%</u>

In table I above, the percentages and priorities are pretty much as the pastor-counselor has discovered and ranked them, with the refreshingly interesting exception of item #2, which places the second highest percentage of interest in the altruistic "making the greatest contribution to life" area. It is to be remembered that the respondents were almost all within the age range of 17 years and 9 months to 24 years and 6 months, most of them still looking forward to actually beginning their vocational careers and their families. This, then, is a definite "need" to be preached to intelligently; perhaps more universally present for the preacher to capitalize upon than he has realized.

Table II indicates, interestingly enough, that the regular church-goer, having learned by experience something of the efficacy of prayer, is still a good deal more interested in learning how to pray than the non-regular church-goer. In items #2 and #3, their percentages are about equal. However, the regular church-goer has apparently resolved his worries to a greater extent, and found happier family life

than has the non-regular. But, at least in his expressed interest, the non-regular church-goer acknowledges the resources of religion in items #4 and #5.

Both of these surveys point up, in sharp focus, the pressing personal, moral and religious needs of the men and women to whom we preach.

3. Sermon Illustrations from Pastoral Relationships - Therapeutic or Harmful?

The minister is constantly finding telling illustrations for his sermons in life itself. Nothing interprets life like life. W. E. Sangster writes: "The art of living is best studied by examining the way men and women have lived."¹⁵

Perhaps at this point my thesis should include a brief study of the important, realistic question on the use of illustrations from pastoral relationships in the pulpit. Should the preacher abuse the confidences of people who have privately come to him with tragic problems by illustrating his sermons with these stories with the intention of meeting the needs of others?

1. One position is, "Is not this the exploitation of people's troubles to give the minister an impressive illustration of a "knockout" conclusion for his sermon?"¹⁶

¹⁵W. E. Sangster, The Craft of Sermon Illustration, p. 108.

¹⁶J. R. Spann, Pastoral Care, p. 43.

The extremely sensitive members of the congregation might say: "I would never go to my pastor with a personal problem. It would be repeated from the pulpit on the following Sunday!"¹⁷ Not only might the use of such illustrations in sermons make people fearful of confiding in a minister (this thesis will discuss the sermon as an invitation to confidence and counseling in section 5 following), but it usually sets their minds to wondering of whom the preacher is speaking, rather than getting across the point.

Pushing the negative side of this issue one step farther, and this whether or not the illustration is lifted bodily out of a counseling relationship and/or identities are sufficiently disguised, Dr. John M. Billinsky, Professor of Psychology at the Andover Newton Theological School, has suggested in his lectures that it would be ideal, or at least advisable, if the counselor did no preaching to the congregation from which his counselees are largely drawn. Of course, this is now possible only in quite large churches which have several or more ministers on their staffs. Dr. Billinsky pointed out that, especially in prolonged counseling cases, the counselee sitting in the pew may be "set back" or quite confused by the counselor's (now preacher) use of an illustration, turn of a phrase, or referral to an aspect of human personality which is quite normal for others, but extremely sensitive and involved to that certain counselee.

¹⁷R. Dicks, Pastoral Work and Personal Counseling, p. 199.

By the same token, the preacher who is also carrying a heavy counseling load cannot constantly circumvent in his sermons all of the needs and problems which come out during the week's interviews out of deference to those counselees who are sitting in the congregation. Under this restraint he may eventually have little that is vitally illustrative from life to offer his people.¹⁸

11. On the positive side of this issue, we note that most well-known contemporary preachers do use just such illustrations, often lifted bodily from their pastoral relationships. In any book of Dr. Fosdick's sermons, there are many instances where he used illustrative material from the interviews and letters which came to him in great numbers while he was pastor of Riverside Church, New York City.¹⁹

R. W. Lockman, who also often uses such illustrative material, said in his Lyman Beecher Lectures on Preaching at Yale University in 1940 that the use is justified if proper precautions are taken. He strongly advises against "homiletical embroidery," in which the minister elaborates on the facts of the case and distorts it out of truth.²⁰

¹⁸ From notes made in PSY805, The Psychological Use of The Gospels, Andover Newton Theological School, first semester 1956-57.

¹⁹ See H. E. Fosdick, A Great Time To Be Alive, pp. 2, 26, 108, 112 or On Being Fit To Live With, pp. 14, 32, 43, 140, 168, 171.

²⁰ R. W. Lockman, The Highway of God, p. 119.

J. S. Bonnell, another of New York City's well-known preacher-counselors, upholds the use of illustrations lifted from the preacher's broader pastoral care: "The use of case material is justified when every possible safeguard has been employed. Some subjects cannot be adequately taught except by the use of illustrations drawn from actual human experiences."²¹

And so we wonder what is the proper course to follow. There appears to be good reason and authority in both positions. Perhaps this is another of those issues calling for the application of the classic "golden mean". With few exceptions, such as that of Norman V. Peale,²² the outstanding preachers do use illustrative material from their pastoral and counseling relationships with a great deal of discrimination.

A fairly careful perusal of some fifty-five sermons preached by Dr. Fosdick, who is regarded by many people as the outstanding "life situation" preacher in the best sense of the word, revealed such illustrations in only fifteen of the sermons and in no sermon was more than one such illustration used, and this always with taste and discrimination.²³

We seem to arrive at a modified or "middle of the road"

²¹J. S. Bonnell, Psychology for Pastor and People, p. 175.

²²Pastor, Marble Collegiate Church, New York City.

²³See H. L. Fosdick, A Great Time to Be Alive; On Being Fit To Live With; et. al.

approach to the use of actual case material in the pulpit, with a few basic precautions. Dr. Bonnell suggests that the individuals involved in such material may be disguised sufficiently without altering the psychological or spiritual content of the illustration: "Whatever detail the preacher employs in any public way should not be recognizable by any one --- friend, intimate, or loved one of the person concerned."²⁴

Where moral delinquency is involved, the identity of the person is to be especially carefully concealed.

It is always better to use most freely such illustrations as point to the positive elements in personality rather than the failures. The congregation will more readily accept the use of illustrations growing out of his contacts with them if the preacher holds up the positive character and personality traits of those with whom he has intimate contact.

Certainly the minister can put such material to therapeutic illustrative use occasionally without causing people to be fearful of confiding their own problems to him. The preacher becomes vulnerable only when he continuously parades the personalities and problems of the past week's pastoral and counseling relationships before his Sunday morning congregation.

²⁴J. S. Bonnell, Psychology for Pastor and People, p. 175.

In summary of this "middle of the road position," the preacher can gain some of his most effective sermon illustrations from counseling situations. But he should use them sparingly and with caution, always completely disguising identities and emphasizing positive personality traits.

4. Sermons Aimed at Life Situations

People come to church, not so much to hear the preacher, as to hear what God has to say to their needs through him. Thus the preacher has a staggering task in a society where the deep inner needs of men are constantly being revealed through adjustment problems and the morbid state of personalities. Men and women are returning to the church seeking an understanding of life's meaning, guidance in stress, and insight into the riddles of their own natures. The solutions or lack of solutions which the pulpit offers may well determine the spiritual health of our people for generations to come.

In any given congregation, there are very likely represented all (and still more) of the following psychological problems:

1. The guilt-laden.
2. The sorrow-filled.
3. The fearful.
4. Those bothered by alcohol.
5. The insecure.
6. The lonely.
7. The defeated.

8. The hostile or angry.
9. The proud.
10. The jealous.
11. Those who doubt.
12. The tense.
13. The physically sick.
14. Those who feel inferior.
15. Those gripped by injurious habits.
16. The aged.
17. The immature.
18. Those with family problems.
19. The anxious.
20. The sexually maladjusted.

It is not within the scope of this thesis to treat the homiletical possibilities in each of the above instances, though a few representative sermon approaches might be suggested here for their therapeutic value.

Russel Dicks suggests a general sermon which he points out will help people and to some extent accomplish the same therapy as a counseling interview. He suggests that the sermon, entitled "The Resources of Religion in Time of Trouble," could well illustrate the strengths of faith, why doubt comes, and how faith is gained and developed through the difficult times in life.²⁵

Though few people will admit that they are possessed by guilt feelings, psychology tells us how potent such feelings are in personality and of the many varied expressions which such feelings have. The preaching of Jesus reveals a genuine awareness of the power of guilt over both the mind and body, and of the need for genuine soul purging through forgiveness.

²⁵a. Dicks, Pastoral Work and Personal Counseling, p. 199.

In his article, "The Preaching and Pastoral Roles," Gene Bartlett offers the criteria of the therapeutic effect of a sermon on forgiveness. He contends that the preached message should contribute to freedom from guilt feelings in two ways: "First, it ought to help men to accept their finiteness; and in the second place, it should be made plain that there is a way of forgiveness open in the Christian Gospel."²⁶

In a society which teaches us that self-sufficiency is highly desirable if not completely obtainable, and in a religion which teaches that perfection is a noble if unattainable ideal, we do suffer from guilt feelings. The "glad reminder" of our finiteness offers relief from much of the strain and tension in contemporary life. Also, believing in a just, holy God as Christianity interprets Him will inevitably lead to feelings of personal inadequacy and guilt. But God is also interpreted as a God of love, a forgiving God, and that forgiveness is "life-giving" to human personality.²⁷

People today are more or less familiar with the Christian message, but they need to understand something of the forces which prevent them from accepting it. Sicks

²⁶G. E. Bartlett, "The Preaching and Pastoral Roles," Pastoral Psychology, March 1952, p. 26.

²⁷See W. E. Hulme, Counseling and Theology, pp. 46-48.

suggests a sermon on "The Ability to Accept God," in which the preacher might describe the defensive nature of persons who have known emotional insecurity and other psychologically unbalancing factors during their earlier experiences."²⁸ Preaching of this nature will have therapeutic value for a contemporary congregation.

In brief, effective sermons will be those which follow the general pattern of: 1) discovering a pressing human need or problem area; 2) analyzing the problem and some possible solutions; and 3) then preaching directly to the need, drawing upon the resources of the Bible, the study of psychology, and experience in personal counseling. From a random sampling of sermons of more than fifty contemporary preachers representing the Protestant, Roman Catholic and Jewish faiths, the sermons of Harry E. Fosdick stand out in consistently fitting this pattern. There are other sermons which also fit this pattern. Leslie D. Weatherhead's "Is Life Finally Just"; G. A. Buttrick's "No Wedge Is Driven"; and R. W. Lockman's "How To Be Sure of God" are of the type which may well be thought of as "personal counseling on a group basis."

Since the alert pastor will want to be perceptive as to the results of his preaching, he might plan specific sermons to serve specific needs and then try to develop some method for evaluating results. What is the congregational

²⁸R. Dicks, Pastoral Work and Personal Counseling, p. 200.

reaction during the actual preaching? How do their comments after the service relate to the content of the sermon? Are there requests for copies of the sermon for further study? Are there significant counseling relations established with some persons who have heard the sermon? While there are no precise methods for gauging the response to a sermon, a more perceptive use of the methods available might give a clearer picture of just what is going on during the person-to-person relationship that we call preaching.

5. The Sermon As An Invitation to Confidence and Counseling

Not to be underestimated is the role of the sermon as an invitation to confidence and counseling, that is, in letting the congregation know what kind of person the preacher is so that they will feel free to come to him with their problems. One writer says: "One test of preaching is whether it brings people to the pastor to talk about their problems. The preacher who never has anyone come to see him or request him to call upon them or members of their family is failing and should examine his pulpit message."²⁹

According to a recent statement in the Progress Report of the National Institute of Mental Health, the clergyman is the one professional person to whom most people turn

²⁹ A. Sicks, Pastoral Work and Personal Counseling, p. 199.

for help with their personal problems. This statement is based upon interviews conducted with 500 adults, representing almost the entire socio-economic range of the white population of Phoenix, Arizona. The findings stated:

Only for serious psychiatric disorders would any large proportion of those interviewed go to a psychiatrist. For advice on marital, child behavior, and all sorts of personal problems, people said they would likely consult clergymen rather than family doctors or psychiatrists. Even if faced with difficulties in sexual adjustment in marriage, advice would probably first³⁰ be sought from a clergyman rather than a physician.

In the face of a report like this, the responsibility of the clergyman, both as preacher and counselor, becomes tremendous. The counseling program in any church can not be thought of as an isolated service of the minister. W. E. Hulme comments: "It is the result of the total program of his ministry. It begins in the pulpit. Our people form a large share of their opinion of us from our preaching. Many a pastor in his sermons kills his opportunities for counseling!"³¹

1. By way of further illustration, there are people with an inadequate comprehension of the Christian life who express the belief that real Christians should not have personal problems. If a preacher holds this belief, it

³⁰Quoted in "Where Do People Go For Help?", American Psychologist, March 1951, p. 99.

³¹W. E. Hulme, "How To Set Up A Counseling Program In Your Church," Pastoral Psychology, Jan. 1952, p. 43.

will be reflected in his sermons and his hearers will feel so guilty about their very real problems that they will never go to him with them.

ii. The minister of the Gospel must preach with authority. However, if his ego gets the better of him and his preaching becomes too dogmatic and rigid, people will hardly come to him with their problems. Hulse comments, "If there is no 'two-sides-to-the-story' in our preaching, the congregation feel that they know what we would say anyhow, and with what unbending authority, so why bother coming to see us about their problems?"³²

iii. People also do not want a pastor who continually likes to shock them. Nor do they want a "rebel son" for a counselor. They are afraid to trust this kind of authority.

iv. There are further considerations concerning preaching as "pre-counseling." It does make a difference what the preacher says in a sermon. It is often discussed later in a counseling interview. Dr. Sockman cites the instance when: "A visiting bishop once pictured a case of need with such eloquence and realism that a member of the congregation was moved to come and offer his help. The layman asked for the address of the destitute one. He was disillusioned and disgusted when he learned that the poor victim existed only

³²Ibid., p. 44.

in the speaker's imagination!"³³ This is an extreme illustration, but just because preaching is "animated conversation with one part left out," there is no assurance that the other part will permanently be left out. A pastor will often be called upon to explain or defend a sermon statement later in a counseling situation, and this is good. Certainly a sermon should be intellectually sound enough to raise questions which could later be discussed. Much would be gained if the congregation went from the worship service into discussion groups to talk over issues raised in the sermon. Such a procedure would certainly set preachers to higher quality sermonizing!

6. Conclusion

The two functions of the sermon in this relationship, then, are to offer positive therapy directed at pressing personality needs; and, by the very wording and delivery of the sermon itself, to encourage the hearer to seek further help in a counseling interview. So, with the conclusion of the first major part of this thesis, we have come "the full cycle round" to our basic premise of the essential inter-relatedness of the counseling and preaching disciplines and of their mutually supplementary roles. Each discipline draws upon the unique resources in the other. Each contributes to the efficacy and success of the other.

³³R. W. Sockman, The Highway of God, p. 119.

CHAPTER IV

THE PSYCHOTHERAPEUTIC POTENTIAL IN WORSHIP

1. The Relation of Worship to Mental Health

Worship is the unique characteristic of any religious community. If it ceases in the community, that community ceases to be religious. Simply stated, worship is the approach of man as he seeks to establish a harmonious relationship with God. Underhill says that "Worship is the response of the creature to the Eternal...only in this context can we begin to understand the emergence and growth of the spirit of worship in men...Worship may be overt or direct, unconscious or conscious - if the latter, its emotional color can range from fear, through reverence, to self-oblivious love."¹

In commenting on public worship from the standpoint of what we bring to it and what we gain from it emotionally, Charles H. Heimzath says, "Worship provides a fusing place for the common emotions which inhere in our destiny, but it gives unity not alone to our helplessness but to our hope...by the gracious miracle of true community of spirit, the worship of the group transforms helplessness into power."²

¹E. Underhill, Worship, p. 3.

²C. H. Heimzath, The Genius of Public Worship, p. 194.

Some more comment on the root-derivations of words is very pertinent here. Leslie E. Weatherhead reminds us that:

The word "worship" means the recognition of that which is an object of worth. The word comes from an old English form meaning "worth-ship." The word "worthy" has the same root. It is by ascribing to God the virtues on which man's values are based, that man builds these virtues into his own character and establishes the values as "worth-while." When we admire a virtue, we, to some extent, build it into our own characters.³

The relation of worship to problems of mental health is difficult to analyze because worship is such an inward personal experience that it is difficult to study. Actually, two extreme opinions have been supported; 1) that there is absolutely no therapeutic value in worship, and 2) that through worship and prayer almost any illness, physical or mental, can be cured.

Perhaps Weatherhead's modified, though emphatic, assertion represents the position to which most clergymen and many psychiatrists will subscribe:

Perfect health must surely mean the perfect functioning of all our processes, not only of body and mind, but also that function of man's non-physical nature which we call the soul and which makes man potentially capable of communion with God. So, I would say that maximum mental and spiritual health demand some form of worship. Worship, when it is true communion with God, has again and again proven to have won, as a by-product, increased health for the worshiper. Many who complain of their restlessness will fly to the doctor or psychologist, when what they really need is to be found in God.⁴

³L. D. Weatherhead, Psychology, Religion and Healing, p. 451.

⁴Ibid., pp. 463-464.

In writing from the psychiatrist's frame of reference, Carroll Wise calls Christian worship:

...the human experience which most uniquely combines elements of man's inner world with man's external world. The central object in genuine Christian worship is God as He is in Christ. And the fact that man can worship is the gift of God, in the sense that man was created with worship with his power. Through this worship relationship, man himself grows.⁵

The pastoral counselor and the psychiatrist have learned that what God means to each person is not determined solely, or sometimes even primarily, by the Christian revelation. It is determined by feelings, attitudes, and relationships which we have had with significant persons in our early experiences, persons to whom in our childhood we ascribed the characteristics of omnipotence and omniscience or who exercised authority over us or love toward us. When there has been fear, guilt, hostility in relationship to such persons, which has not been outgrown, there is likely to be a similar response to God when one moves toward the experience of worship.

The counselor and the psychiatrist have observed differing responses in the counseling interview when an idea of God or His characteristics is introduced. So also in the worship service associations with and responses to these concepts will vary in individuals. There are persons who find themselves frightened or disturbed by anger in the midst of a worship service when the idea of God as father

⁵C. A. Wise, Psychiatry and The Bible, p. 140.

is expressed. Others may have had such feelings, but are able to keep them out of consciousness. Others may respond with a feeling of trust and commitment. The experience of worship attempts to make the meaning of God in the Christian sense real and actual, but each worshiper responds with whatever feelings and attitudes he has previously developed in connection with such meanings and symbols.

Real worship presents some serious difficulties to contemporary man; perhaps this is why so many avoid it, and why others turn it into an empty form. In further commenting on the relationship of worship to mental health, Wise has written:

In order to worship, to grasp the meaning of God in the Christian sense, and to make the appropriate emotional, intellectual and volitional response to that meaning of God - each person must face and work through the emotional obstacles within himself. Worship, when it is a living experience, brings the worshiper face to face with himself in the light of the God who is real to him.⁶

So immediately we see that worship may, and does, open up problem areas for therapy, as well as affording ensuing genuine therapies for them. In a very real sense, the worship experience first "probes" and then "prescribes". For it may make a man aware of potentialities which he has been carefully avoiding, since acceptance of them involves responsibility to use them. It may also make him aware of weaknesses and sins which he would like to cover up because

⁶C. A. Wise, Psychiatry and The Bible, p. 141.

they are painful to admit. Wise shows an especially good insight into this in these words, "Man is never so much in danger of nor so near to finding his real self as when he becomes aware of the God who seeks his complete fulfillment."⁷

Thus, worship is related to mental health in an intimate way. It is one aspect of the "Divine-Human Encounter," in which man as a created being comes into conscious relationship with the Creator and Sustainer of his being. Like all fully realized personal relationships, this involves mutual self-giving.

Is worship good for the mental health of the worshiper?

Undoubtedly it is. It is essential for spiritual health, and through the interaction of the spirit of man with mind and body it has a therapeutic effect upon both of these. However, some cults which practice "religious healing" subordinate worship to the quest for health or prosperity. It cannot be too strongly stated that in the "Divine-human encounter" priority belongs to and remains with God. Worship is good for health to the extent that this reality of the situation is borne in mind. The true worshiper ceases to be unduly self-centered (a major cause of ill health) and finds relief from his native egoism and worldly concerns by fixing his attention upon the infinite "Other-than-himself."

The situation is paradoxical. Worship is therapeutic

⁷Ibid., p. 141.

only when the worshiper ceases to practice it for health or any other "self-regarding" purpose. It will tranquillize the mind, fortify the will and integrate the personality, but it is self-defeating when practiced for these purposes alone. We should not sing the Te Deum or Gloria in Excelsis in the hope of curing insomnia or chronic indigestion! If we try to, we may be merely playing psychological tricks on ourselves. Rather, if our worship is true and deep, we sing them with a note of rapture, caught up out of ourselves into a higher integration. A Roman Catholic writer describes the primary intention of the Liturgy in these scholarly words:

The primary intention of the Liturgy is not to be sought in the formulation of personality. The Divine Office is recited primarily because all praise and glorification is due to God, the fullness of all holiness and majesty, and not because it will bring about a transformation in ourselves. The Liturgy is not primarily intended as a means of sanctification or an ascetic exercise. Its primary intention is to praise and glorify God, to respond fittingly to him...To conceive of the sacraments as a psychological means for sanctification - as, for instance, ascetical exercises in themselves - would imply a radical failure to understand their true nature...For the deepest transformation of personality occurs, not when means for this transformation are deliberately sought, but when it is brought about in an entirely gratuitous manner through an attitude meaningful in itself.

So realized, worship becomes therapeutic. It opens body and mind to what religion knows as "vis redemptrix Dei," the healing power of God.

From service to service and from year to year then,

⁸ D. V. Hildebrand, Liturgy and Personality, pp. 3ff.

the worshiper should experience the power of God in his life to heal, to forgive, to enlighten, to comfort, sustain and bless. The total health or wholeness of personality may be expected to show improvement. Its relation to worship is indicated in the Book of Psalms: "Bless the Lord, O my soul, who forgiveth all thine iniquities; who healeth all thy diseases."⁹

This total health or wholeness Albert C. Outler calls "the human possibility". He points out that, "for it to become possible requires a genuine alteration of human concern from the self and its powers to God and His providence; from fear to faith; and from inordinate self-confidence to confidence in God's love and grace...The Christian life of grace and confidence looks to the well-being of the whole man...This Christian confidence in its fulfillment is to be seen in the fortitude of Christians in the face of the ordeals and insecurities of life...Such courage is productive of a very high quality of mental and moral health."¹⁰ Thus, in simple and more complex concepts and terminology, worship is intimately related to mental health.

2. The Worship Service As The Setting For The Sermon

A sermon does not stand alone like a single lecture

⁹ Psalm 103:3.

¹⁰ A. C. Outler, Psychotherapy and the Christian Message, pp. 174-190.

in the classroom, but is in a much different setting. It is presented in a sanctuary which is designed for the purpose of worship and appointed with religious symbols which remind the people of the reality of the Christian faith. The sermon is but a part of the service of worship which also includes the lift of music, the inspiration of Scripture and litany, and the quieter reverence of silence and prayer; all of which have healthful psychological values in their own right.

1. Like the interested pastor-counselor's sermon, the service of public worship which he is to lead will be prepared to meet some of the deepest needs of his people.

For he knows that the service may contribute to the elevation of the worshiper's whole scale of values, values which the world makes them forget. Worship can purge the evil from one's life - can cleanse from the unworthy and bring assurance of divine forgiveness and renewal, when properly entered into. Worship creates a sense of community, not only with the congregation present, but with all worshipers everywhere. Dean Sperry of Harvard Divinity School once said of attending a service of worship in a famous cathedral in England that "it seemed tenanted by all the generations gone and all the generations yet to come." ¹¹ Massey Shepherd says that, in such an experience, the worshiper feels the "force of social confirmation":

¹¹W. L. Sperry, Reality In Worship, p. 33.

When the voice of the past as heard in the ritual becomes the voice of our living fellows too, when one hears other worshipers on all sides reporting in tones of conviction the doctrine which one has always thought one believed, the force of social confirmation becomes, at least for the moment, too great to be resisted, and faith marches triumphant over doubt.¹²

In worship men may gain new insights into the possibilities of their own lives; new awareness of available spiritual strength and energy. In true worship, men dedicate or commit themselves to purposes and persons outside of and other than themselves, and to the great whole who reciprocate wholly for their commitment.

ii. A service of worship then, if well planned and well conducted, can be a source of genuine personal help. Worship at its best is the highest expression of life; tranquillizing the mind, fortifying the will, and integrating the personality. Granted that not by every worshiper in every service is this experienced, but the potential is always there. A congregation should be apprised of that potential through instruction in the meaning, purpose and manner of public worship.

iii. Perhaps they need to have both the service as a whole and the individual parts interpreted to them. Especially today, when all our waking moments seem filled with noise and haste, the important ministry of silence and meditation in the service ought to be meaningfully inter-

¹² A. H. Shepherd, Jr., The Worship of The Church, p. 16.

preted to them. Such familiar parts of the service as the Lord's Prayer should frequently be explained to them lest this vital expression degenerate into mere form. The offering, seen in its proper perspective of dedication, has great psychological value and should be so interpreted. No element in public worship is more important than the prayers, particularly the pastoral prayer, and yet people are all too seldom intelligently informed of its practice and potential. Yet in the prayers all the moods of worship and the aspects of the personal-religious life are expressed; thanksgiving, praise, adoration, faith, confession, intercession, petition, aspiration, dedication and commitment; each step in itself a therapy! And just as the preacher must know his people's needs to preach to them tellingly, so also must he know them to effectively lead them in prayer.

iv. Thus, in one hour of public worship each week, the pastor-counselor draws on all of his experiences in dealing with people in the counseling situation and his total pastoral care. He draws also on his understanding of basic psychological concepts. In addition, his study of the Scriptures and his periods of private devotion are concentrated on this hour. His great intention is to bring the light of the Gospel to bear on men's inner-most lives.

3. Common Elements In The Worship Service and The Counseling Discipline

What are some of the basic psychological elements of the worship service which closely parallel their counterparts in the counseling discipline, or which directly evolve upon the elemental conflicts, drives, needs and problems of human personality?

Before proceeding to a more detailed discussion of their psychotherapeutic implications, we can briefly and in no special order point to some of the psychological effects of church attendance and participation in the worship service.

1. Very elementary is the mention that church attendance fills the need for friendship and warm human contact. Anyone involved in personal counseling realizes that just at this point is a very basic personality need. In commenting on "social need" as one of the prime motivations to common worship, Dr. Shepherd says: "Man is by nature a social animal. He becomes a recluse only out of sheer necessity or by a deliberate and willful cultivation of 'the solitary's lot.' The welcome sign on a church door has brought many a lonely individual out of a city crowd...it still remains true that many individuals have found outstretched to them most readily and unconditionally in the company of common prayer a loving acceptance and appreciation."¹³ Prerequisite to eased, relaxed participation in the worship experience on the part of any new-comer is the warmth of

¹³ N. H. Shepherd, Jr., The Worship of The Church, p. 15.

the welcome extended to him.

ii. The phenomena which the psychologist considers characteristic of the "group mind," with their resultant impressions upon the personality of the individual, are present to a large measure in corporate worship. These phenomena contribute to what one pastor-counselor calls "the therapeutic value of group experience."¹⁴ Most psychological maladjustments spring from the inability of the individual to properly relate to the group. In corporate worship there are elements of "group therapy," a method of rehabilitating the mentally disturbed which is in increasing use. Phenomena of the "group mind" to be found in corporate experience such as worshipping together are 1) heightened suggestibility; 2) reduction of inhibitions (people sing in church who are too self-conscious to sing publicly at any other time); and 3) a compelling desire to conform (they feel uncomfortable if they rise at the wrong time or fail in the smallest detail to act like every other worshiper).

iii. This last parenthetical statement speaks for certain psychological advantages of the more formal, liturgical services (for example, the Lutheran or Episcopal) as over against the type of service which contains little that is immediately familiar or which follows no established pattern. Worship should primarily create a feeling of being "at home." The restlessness of the world is left outside

¹⁴C. J. Schindler, The Pastor As A Personal Counselor, p. 125.

the sanctuary. Inside is an atmosphere of constancy, dependability, and permanent values. The established service enables both the parishoner and the visitor to enter immediately into the common experience of the group without disturbance and confusion.

iv. The theological phase of the Christian group experience is perhaps best seen in the Creed. In it, the individual worshiper identifies himself with the faith and life of the whole of Christendom. To participate in the faith of the Creed is the highest Christian group experience. Perhaps here is the most evident fundamental difference between the psychology of religious experience in the more liturgical churches and that of the mystic or revivalist. While the experiences of the latter may be genuinely Christian experiences, they remain individualistic and subject to the "let-down" which inevitably follows every acute emotional crisis. They lead frequently to religious and nervous instability, because they are not sufficiently moored to the corporate experience and historic unity of the "communion of all believers."

4. A Discussion of These Elements

1. Worship serves the unique purpose (this purpose is also shared by the Christian counselor) of helping a person to grow into an identification with the Ultimate Source of his being. In identifying with God, we look beyond the

human finite level to the infinite Source of life itself, but we cannot do this without at the same time dealing with our identifications on the human level. Modern psychology has confirmed the insight that our attitude toward others is essentially the same as our attitude toward ourselves; if we love ourselves, we will love others; if we fear or reject ourselves, we will fear or reject others. Jesus conceived of this principle as basic to healthy human relations: "Thou shalt love thy neighbor as thyself."¹⁵ This same principle applies in our relationship with God.

An honest question here might be, "but isn't God so far removed from us in majesty and holiness that any experience of identification comparable to identification with our fellow men is practically impossible?" Not according to the revelation of God in Christ which balances the transcendent attributes of God with the incarnation of God in Christ. From the standpoint of mental health, an unhealthy attitude may be fostered by either of two extremes: 1) by dwelling on the transcendence of God in such a way as to overemphasize man's alienation from Him; or 2) by identifying God with oneself so completely as some mentally ill persons do when they believe that they are God, thereby seeking to escape any sense of alienation by denying it and/or inflating their ego to "cosmic proportions." The heart of the worship

¹⁵ St. Mark 12:31.

experience is rather a more modified approach - to preserve a sense of God's majesty and holiness while at the same time finding an identity with Him in which our own integrity as a person is strengthened.¹⁶

ii. Worship, then, leads to insight into oneself and into the kind of relationships that one has with others and with God. The basic requirement for genuine participation in the very acts of worship is the establishing of healthful relationships with others. Jesus first expressed this requirement: "If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."¹⁷

Some persons need to go through a counseling or psychotherapeutic experience in order to free themselves from intense antagonisms toward others before they find worship really possible. Under some conditions, others find such growth taking place through worship itself. This is one goal of "life situation" preaching and worship experiences.

iii. Real worship further involves, as does counseling, the facing of oneself in one's relationship with others

¹⁶ This paragraph largely from notes made in ETTY01, Counseling and Mental Health, Boston University School of Theology, second semester 1957.

¹⁷ St. Matthew 5:23.

and with God. At times this may be a painful experience; at other times actually a happy one. This experience, studied psychologically and elaborated on in the counseling interview, has been found to be both disturbing and/or comforting; both upsetting and/or pacifying; both leading to confusion and/or clarification of one's life-purpose. Thus, whatever happens in a given worship experience is indicative of the inner condition of the worshiper.

Seen from this viewpoint, striving for a particular goal such as peace of mind becomes a false method of worship. Carroll Wise has pointed out that: "Peace of mind may be attained, but it will come because the worshiper has gained new insights into himself and his relationships and has moved toward the resolution of some conflicts or the strengthening of some positive aspect of his life."¹⁸ (Precisely the aims of the counseling interview; thus we see an example of the community of elements in personal counseling and corporate worship!)

iv. In the Christian sense, worship is fundamentally an experience of fellowship or community. This is in the nature of the relationship which God offers to man - a reconciliation, a sense of belonging, an experience of worth among other human beings. Man responds to this offer by a willingness to cooperate with these purposes of God as they apply to his own life. Thus, in God's offering and man's

¹⁸ C. A. Wise, Psychiatry and The Bible, p. 143.

response, a sense of fellowship is established.

In corporate worship, the individual's sense of relationship is emphasized and intensified. A sense of "togetherness" may be created here which surpasses that of most any other experience, and must be created if the setting and results of the service are to be genuinely therapeutic.¹⁹ Witness the Psalmist: "O magnify the Lord with me, and let us exalt His name together!"²⁰

And this sense of "togetherness" may reach out and give meaning to other kinds of experiences. In worship, one comes to sense that his fears, guilts, hates, loves, ambitions, hopes and faiths are common to and shared by his fellow-men. And coming to this knowledge of others, he comes out of himself into a community of sympathy and support in common purposes. Wise comments: "Worship creates a sense of Christian community, and this sense of community in turn leads the group toward worship."²¹

v. Worship is not to be used in a utilitarian sense - that is, to try to "get what I want" by manipulating God. Real worship does produce values, attitudes, feelings, decisions which may have a very favorable effect on the functioning of one's body or mind. In some persons it may release

¹⁹See H. C. Robbins, op. cit., p. 14.

²⁰Psalm 34:3.

²¹C. A. Wise, Psychiatry and The Bible, p. 143.

guilt-feelings which are causing some kind of illness. But to strive for a result like the removal of a symptom through worship is to miss the fundamental character of worship. Worship cannot be made such a subjective, utilitarian affair without destroying its fundamental nature. The dominant mood of Christian worship is not that of getting God to do something for us; but rather, as expressed in the words of Jesus, "Not my will, but Thine, be done."²² This phrase is not to be interpreted in terms of abject submission, but rather in terms of freely given cooperation, thus bringing one's little life into harmony with the whole. Personality integration and growth is rooted in this cooperation and harmony.

We have enumerated and discussed the most obvious psychological effects and therapies which counseling and corporate worship, at least in their potential, share as common elements. Next we move to specific discussion of the psychological associations for the individual worshiper and the possible therapies of the worship service's and setting's hymnody, ritual and symbolism.

5. Summary of the Potential Therapies in Corporate Worship

It was one of this thesis' intentions to set forth certain "carry-over" therapies from the counseling disci-

²²St. Luke 22:42.

pline which apply to "life situation" preaching as an additional phase of a "person-centered ministry." This thesis is also trying to show that we may encourage by thoughtfully and reverently planned and conducted worship services, certain desirable therapeutic effects upon human personality which are not unlike those which we consider basic in the personal counseling discipline, that is, we may see their fulfillment in the worship experience.

In the psychological realm of motivation, the effects of entering into a genuine worship experience can be observed. This is the area where the contribution of worship seems most appropriate. The inner life of tensions and desires, stresses and problems is the dynamic area of spiritual energies. What, then, are some of the psychological effects of worship?

i. Awareness of needs and realities. As prayer in the worship experience arises from needs, so praying clarified needs. The realities of life are faced with One who knows all; self-deception is laid aside and deeper honesty opens the way to truer understanding.

ii. Confession and harmonious adjustment. To confess needs, failures and anxieties is a purging, emotional catharsis. In the prayer of confession, one may find assurance of forgiveness and harmonious adjustment to a larger, interpersonal destiny.

iii. Trust and relaxation. The worshiper's attitude

pline which apply to "life situation" preaching as an additional phase of a "person-centered ministry." This thesis is also trying to show that we may encourage by thoughtfully and reverently planned and conducted worship services, certain desirable therapeutic effects upon human personality which are not unlike those which we consider basic in the personal counseling discipline, that is, we may see their fulfillment in the worship experience.

In the psychological realm of motivation, the effects of entering into a genuine worship experience can be observed. This is the area where the contribution of worship seems most appropriate. The inner life of tensions and desires, stresses and problems is the dynamic area of spiritual energies. What, then, are some of the psychological effects of worship?

i. Awareness of needs and realities. As prayer in the worship experience arises from needs, so praying clarified needs. The realities of life are faced with One who knows all; self-deception is laid aside and deeper honesty opens the way to truer understanding.

ii. Confession and harmonious adjustment. To confess needs, failures and anxieties is a purging, emotional catharsis. In the prayer of confession, one may find assurance of forgiveness and harmonious adjustment to a larger, interpersonal destiny.

iii. Trust and relaxation. The worshiper's attitude

of faith and hope releases tensions, brings peace of mind, disposes of worry and fear, and undergirds insecurity with basic confidence.

iv. Perspective and clarification. Worship aims to see life steadily and whole in the perspective of God. In worship, confused experiences may become coherent. Prayerful meditation can lead to the solution of problems and to the working out of practical plans for action.

v. Decision and dedication. In this clarifying perspective, goals come into view and purposes move toward them. Dedication of self to a cause, beyond one's narrow egoistic involvement, in itself relieves indecision and tension. Such a decision is a first step in unleashing innate powers to achieve progress.

vi. Renewal of emotional energy. In the sense of meeting God, one may have creative experiences of elation, inspiration, and expansion of emotional resources. Such experiences are wholesome and energizing.

vii. Social responsiveness. The worship experience of meeting God overcomes isolation and loneliness because one feels that he is not alone. In this feeling of social response there is moral support, courage and virility. In praying for and worshiping with others, one becomes socially sensitive to their needs and more ready to cooperate for the good of all.

viii. Gratitude and reconciliation. Worship affirms

values, enlarges appreciation, and recognizes present good. These affirmations give a happy undertone, awakening gratitude and reconciling one to sorrow and loss. And, in this spirit, one is better prepared to meet whatever comes in the future.

ix. Loyalty and perseverance. Worship involves devotion and renewal. Loyalties are fostered by approving values and devoting oneself to them. Dedication involves persistence to carry on in the face of obstacles and fatigue.

x. Integration of personality. Amid the distraction and contradiction of many appeals to the emotions and many forces pulling at one's personality, the worship experience focuses attention upon a supreme Object of loyalty. In the conflict of ambivalent desires, worship recollects the major purpose of life and unifies the energies in dedication to that purpose. Those who worship faithfully manifest a basic integrity that gives life poise and inner peace.

In his little pamphlet, Worship and Health, Howard Chandler Robbins equates personality integration with salvation (this thesis has earlier equated salvation with wholeness or total health) in a very clear linking of worship and personality integration:

Desire for God's realm and His goodness means integration at the highest personal and social level. Integration may be defined as "mature relationship with others in a world of reality." For Christian worship the world of ultimate reality is found in the eternal purpose of God for the salvation (a synonym for total health) of the creatures made in His image...salvation

is from something and also to something. It is from infantilism, selfishness, wrong mental attitudes, wrong behavior patterns, the sin of impersonality, and all tragic turmoil and confusion, discordant impulses, mental conflicts, and feelings of guilt which cause the personality disorders of the divided self...Salvation is also to something, to mature relationship with others in a world of reality; this relationship for the Christian is defined by the word "agape," meaning unselfish love...Disinterested love is therapeutic in its effects. It "casts out fear," together with the unhappy results of fear - the anxiety neuroses. It casts out hostility. It casts out selfishness and self-seeking...It integrates human personality beyond all other means of integration, by making for mutuality in all human relationships...This integration means healthful awareness of other persons, and deliverance from the sin of impersonality and the morbid consequences of the failure to relate one's individuality to the community, the social whole.²³

²³H. C. Robbins, Worship and Health, pp. 15-17.

CHAPTER V

OBJECTIVE AND SUBJECTIVE WORSHIP

To properly relate back to the above consideration of therapy in worship and forward to specific considerations of hymnody, ritual, and symbolism, we need to make some elementary distinctions between objective and subjective worship. In Psychology and Religion, Dr. Paul E. Johnson asserts that "true worship must have an objective reference."¹ Objective worship aims to communicate with God, while subjective worship seeks to influence the worshiper. By studying both historical and contemporary practices, we see how objective worship, as in the Roman Catholic Mass, turns from man to God. Cathedrals are constructed and ceremonies conducted for God, not for the congregation. They often are unable to see, hear or understand the words intoned in a foreign language as the priest, facing the altar, addresses God who is the Host. This example, though of the objective extreme, serves to introduce sharply the basic distinction between objective and subjective worship.

Evelyn Underhill comments on the opposite extreme, which he labels "petty subjectivism," like this:

The tendency of all worship to decline from adoration to demand, and from the supernatural to the ethical, shows how strong a pull is needed to neutralize the anthropocentric trend of the human mind; its intense

¹p. E. Johnson, Psychology of Religion, p. 155.

preoccupation with the world of succession, and its own here-and-now desires and needs. And only in so far as it is released from this petty subjectivism, can it hope to grow up into any knowledge of the massive realities of that spiritual universe in which we live and move...Worship, then, is an avenue which leads the creature out from his inveterate self-occupation to a knowledge of God...Worship purifies, enlightens, and at last transforms, every life submitted to its influence...Keeping us in constant remembrance of the Unchanging and the Holy, it cleanses us of subjectivism, releases us from "use and want" and makes us realists.²

1. Subjective Worship

Subjective worship, as in ancient Buddhist or modern humanism, may even ignore God (as too unreal or impersonal to hear prayer) and perform rituals for the purely human effect. Though it is in a quite different frame of reference, perhaps too much of Protestant worship is subjective in aim - placing a pulpit at the center of all focus, and reading, preaching, singing and enjoying harmonics to create a mood and instruct the congregation.

1. Marvin F. Halverson of the Department of Worship and Fine Arts, National Council of Churches, comments on the most radical type of subjectivity in worship which took place around 1880:

The pulpit was removed altogether. Instead there was installed a platform such as one might find in a lecture hall, and a spindly Victorian Gothic lectern. The church building was now transformed into a lecture

²E. Underhill, Worship, pp. 17-19.

hall with a platform across which a "pulpit personality" might stride and display his personality and learning by occasional reference to notes on the lectern. The throne of the Word of God and the sermon as the Monstrance of the Gospel, and the fable of noble dimensions for the Banquet of the Lord - they were gone.³

ii. J. B. Pratt, in his older though now classic book, The Religious Consciousness, advances the proposition that subjective worship is self-defeating:

If the church-goer understands that public ceremonies are put on as a show to make a psychological impression on him he will not be too deeply impressed. He may be entertained, and perhaps edified, but more as a passive spectator than as an earnest participant. Eventually he will come to distrust the sincerity of the performance staged for his benefit. For if nothing objectively real happens at church, his attendance will become a matter of convenience, mood or impulse, subject to the relative interest of competing attractions. Lack of objective reality is a major cause of indifference toward public worship services.⁴

iii. Going one step further, is this subjective aim without objective reference really worship? If worship is reverence for the Creator of Values, then activities which ignore that Creator (God) fall short of the essence of worship. To affirm human values is good, but the deeper psychological needs of life, both conscious and unconscious, cry out for higher resources.

2. Analysis of Over-Subjectivity in Protestant Worship

In his classic work in the field, Reality in Worship, Dean W. L. Sperry (formerly of Harvard Divinity School) gives

³in E. F. Johnson, Religious Symbolism, p. 31.

⁴J. B. Pratt, The Religious Consciousness, p. 308.

a clear-eyed, easily understandable analysis of the over-subjectivity in so much of Protestant worship. He points out that:

The trouble with so much of our Protestant worship is the muted and uncertain note which it gives out when announcing the theme of objective reality - you do not know what the church really believes or whether it believes anything. One cannot overestimate the difficulty encountered by the modern mind in making true and adequate affirmations about God as the great objective reality. Until we address ourselves to that task, the problem of our public worship will go unsolved.⁵

Dean Sperry continues:

To suppose that Protestant worship can ever become as wholly objective as the Roman Catholic Mass... is sheer folly. The Protestant in church will always be conscious of himself as worshiper. But Protestant worship will be vastly improved if Protestant ministers will make such unequivocal pronouncement about God as Christian Faith and knowledge suggest and will choose artistic forms in which the truth is stated objectively rather than subjectively, as the vehicles for this pronouncement.⁶

1. Dean Sperry then suggests four "simple changes" which the alert leader of worship, drawing upon his personal counseling experience and knowledge of psychology, might make in his service as positive steps toward more objectivity in public worship:

1) The first thing to go will be the subjective hymns with which Protestantism is plagued. Once you become conscious of the difference between objective and subjective worship, the average Protestant hymnal is a thing to be used with great discretion. The subjective hymn is an ode to itself, or an assertion of self disguised in religious language. A characteristic

⁵W. L. Sperry, Reality in Worship, pp. 268-269.

⁶Ibid., p. 270.

hymn cast in this too subjective mold is Goethe's poem:

"Furer yet and purer,
I would be in mind,
Dearer yet and dearer,
Ev'ry duty find."

It runs its familiar course through, "Calmer yet and calmer...Surer yet and surer...Higher yet and higher... Nearer yet and nearer," to its last four lines which are the perfect anticlimax for the purposes of hymnology,

"Oft these earnest longing
Swell within my breast,
Yet their inner meaning
Ne'er can be expressed."

We question this poem as a vehicle for the public worship of God. Put it over against "O God, Our Help In Ages Past" and its effeminacy is only too plain.⁷

2) The second thing to go will be the subjective anthem - "Oh For The Wings of A Dove" and its like ! The subjective raptures alleged by the soprano do not belong in a worship service...How much better, for the purposes of public worship, is the "Benedicite," - "O all ye works of the Lord: bless ye the Lord, praise Him and magnify Him forever." Heaven, waters, sun and moon, stars, winter and summer, fowls of the air, children of men - although these words have no particular moral purpose, and make no subjective appeal, they are ethically invigorating. You certainly feel morally cleaner, probably you are morally stronger for having heard or sung that song.⁸

3) The third thing to go will be the subjective Scripture lesson. Such passages belong to the closet, not to the service of public worship. We ministers so often have a private predilection for autobiographical passages from the prophets and introspective passages from the epistles, which we would like to think tell our tale also - but these are peculiarly inappropriate passages for public worship. Scripture lessons should be chosen from the "masculine," objective parts of the Bible - Genesis, Exodus, Deuteronomy, The Books of Samuel and Kings, The Gospels and The Acts, and the lyrical and ethical passages in the

⁷W. L. Sperry, Reality In Worship, pp. 271-272.

⁸Ibid., pp. 272-74.

Epistles. There is real power in a great story, finely read in something like its entirety - the death of Absalom, the shipwreck of Paul - it will become a parable of life for the hearers.⁹

4) And finally, will come to the service of worship a pastoral prayer which really gets its feet out of the slough of interminable self-analysis and stands upon solid ground. How easy it is, in the free prayer, to wallow in the states of our own soul! How plain it is that in the pastoral prayer, we are voicing the needs of all sorts and conditions of men, as they seek to relate themselves to the kingdom of God.¹⁰

Thus, by sharp contrast, Sperry points up the "health-giving" or "whole-making" power of objective worship and its component parts as a creative source of new life, toward which our therapies in the personal counseling situation and in the broader areas of pastoral care strive in common.

3. The Therapeutic Value of Objectivity

In Corporate Worship

In reference to its therapeutic power, the service should be objective with its central emphasis upon what God has done, with every part of the service a vehicle for response on the worshiper's part. We adore, confess, praise, listen, think, give thanks, decide, resolve, dedicate, commune, because God in Christ has reconciled us to Himself. So we do not have to work ourselves, or be worked, into subjective moods in order to realize a sense of His reality. The objective fact of the event being celebrated evokes

⁹Ibid., p. 274.

¹⁰Ibid., p. 275.

appropriate responses.

A shortcoming of the subjective emphasis in worship is that it so often evokes spurious emotion and puts the worshiper in a dishonest situation. If his feelings are caught up, it is often with a misgiving on the one hand or with a thoughtlessness on the other hand, which make for an irresponsible experience.

In an objective service, the worshiper finds acceptance, no questions asked. He has to make no pretense of piety. Whether he finds himself miserably penitent or bubbling with joy, he is not embarrassed. The attention of all is upon God and His symbols, not upon the worshiper or his fellows.

Here too, the worshiper can find deliverance from all the false expectations which crowd most of his waking moments. He can be himself. So the way is opened to an honest facing and accepting of self as creature in the sight of the Creator, as it usually cannot be opened in subjective, mood-centered worship. Self acceptance is usually not, at any rate, the fruit of self-examination. It comes as a by-product of losing self in adoration or service of another, when the defenses relax and the tight knot of preoccupation loosens.¹¹

¹¹This paragraph from R. B. Reeves, Jr., "Therapy in worship," Journal of Pastoral Care, Spring 1954, pp. 2-3.

The power of objectivity in worship is that it makes no demand other than that the worshiper be himself (God's intended creature) acknowledging God, confessing to and thanking Him, without pretense of merit or accomplishment, with the sole plea "Just As I Am."¹² (This is, curiously enough, one of the soundest hymns, therapeutically speaking, in our heritage. I remember its very effective setting in Services of Ecumenical Worship at the North American Inter-seminary Conference in 1947.) The worshiper stands before God in openness and honesty, perhaps for the first time in his adult life seeing himself objectively without fear or shame or defensive pride.

1. A major point, in therapeutic value, is the corporate nature of worship. Worship is the act of the corporate body of Christ, each worshiper a member inseparable from the others and from the body's Head. Worship is also the service of the family of God.

Howard C. Robbins calls the latent therapy in this corporateness, "Togetherness and Health." He writes:

Another opportunity for the preacher to associate worship with mental health lies in the fact that the congregation is a "togetherness" and that a togetherness may be integrated on any level. "Togetherness" is an ambivalent word. It has power in more than one direction. A crowd as such has no moral value, neither has crowd psychology; it can be used or abused. Everything depends upon the level at which the crowd is

¹² Written by Charlotte Elliott in 1834, first published in the Invalid's Hymn Book in 1836; now in nearly all major hymnals.

integrated...In order that a congregation may be integrated at the high level of worship, it is necessary that its attention be focussed upon the object of its worship and not upon its own needs.¹³

Another author comments on the corporate nature of worship:

Such corporate awareness provides something that is exceedingly rare in our society - a valid identification of self as a member of a group, without loss of personal integrity. This is in contrast to a redefinition of himself which often requires him either to assume a character that he does not possess, or to disown a character that does not fit the demands of the group, in most case of group-membership. The individual finds the security of being accepted and cared for by other people who accept him just as he is, no pretense required. The objectivity of reference to God as their common Father enables men to behave toward each other with open acceptance; they are brothers in a fellowship.¹⁴

So long as worship is conceived of as a "program" and the congregation is regarded as an audience, it may fail to be therapeutic. For it leaves them still a collection of individuals in accidental association, preoccupied with the state of their own feelings and victims of the world's false demands - still prohibiting them from accepting either themselves or one another.

11. Another important therapeutic value of worship, especially of a more liturgical nature, lies in its celebrative character. A celebration is always a response to something that has happened. We never ask what it accom-

¹³H. C. Robbins, Worship and Health, p. 14.

¹⁴R. B. Reeves, Jr., "Therapy in Worship," Journal of Pastoral Care, Spring 1954, pp. 5-6.

plishes or need any further purpose to justify it.

Reeves comments on this aspect of objectivity in corporate worship:

The keynote is whole-hearted action, rarely permitted man today who is caught always in the double-mindedness of obsessions with the material and external pressures of life. In worship, the whole essential being of a person can become absorbed, and he can feel "this is my life at its finest moment!"¹⁵

In our very nearly panicky effort to challenge people to ethical behavior, we make worship merely an instrument to social welfare. We lose the sense of its worth as celebration, and use it as a means of moralizing, advising, or even prying into men's privacy. And in so doing, we deprive the worshipers of what they desperately need - the experience of wholehearted absorption in something in itself altogether worthwhile. We must realize that, having found such a "center of reference," persons will logically be motivated to productive ethical behavior.

¹⁵ R. B. Reeves, Jr., "Therapy in Worship," Journal of Pastoral Care, Spring 1954, p. 6.

CHAPTER VI

THE THERAPEUTIC VALUE OF HYMNS AND HYMN TUNES

The fact that, in a sense, the corporate worship of God is a form of group counseling, presupposes that the minister be both trained in the use of historic worship patterns and familiar with the basic problems of persons caught in the tensions of modern society. One of the major helps in breaking down the feelings of despair and loneliness experienced by so many persons today is offered by the field of hymnology.

Alfred Haas, the professor of practical theology at Drew Theological Seminary, has pointed^d out that:

Because of the rich and deep emotional associations which music supplies, made even more far-reaching by the familiar words along with the tunes, a hymn in corporate worship may:

1. Focus attention outside of preoccupation with self.
2. Bring comfort.
3. Reduce anxiety.
4. Alleviate the sense of guilt.
5. Strengthen inner resolves.¹

We need to proceed cautiously here, however, for some of our so-called "hospital hymns" merely hold up a mirror to the mind disturbed and plunge persons even more deeply into morbid attitudes. Robbins has sensed this and comments on it:

We need to raise the standards of hymnody. Hymns

¹A. B. Haas, "The Therapeutic Value of Hymns," Pastoral Psychology, December 1950, p. 39.

which are infantile, and at a conservative estimate one of four of them is; tunes that are saccharine and sentimental, as many popular tunes are, should be avoided as unworthy of Christian worship, for this is to be regarded as an offering of the best that ²man has and is and does to the God whom he adores.

St. Augustine's famous definition is still applicable - the Christian hymn is "praise to God with song." Hymns must meet this high standard. If they deal with human needs and aspirations, and well they should, they must relate these to the divine provision for them. Hymns should always and primarily remind us of God's nature, works and ways.

Actually, hymns offer an interesting "barometer" of the emotional life of their authors, this study in itself would make an extensive thesis.

1. The Words of the Hymns

We will here attempt to emphasize hymns which contribute more positively to the development of wholesome personality and mature Christian character.

i. The opening hymn or hymns should minimize the personal pronoun and magnify God; and thus centered on God should affirm life at its best. It should focus attention on God, affirming His qualities and powers, catching up and concentrating the varied personalities of the congregation on something beyond self. The first verse of a hymn by the Anglican Bishop, Reginald Heber, does just this:

²H. C. Robbins, Worship and Wealth, pp. 10-11.

Holy, holy, holy! Lord God Almighty!
 Early in the morning our song shall rise to Thee:
 Holy, holy, holy! Merciful and mighty,
 God in three Persons, blessed Trinity.³

Henry Van Dyke's more modern hymn set to the joyful music of Beethoven's Ninth Symphony surprises the gloomy soul out of his preoccupation with self when the congregation begins:

Joyful, joyful, we adore Thee, God of glory, Lord of love;
 Hearts unfold like flowers before Thee,
 Praising Thee, their sun above.
 Melt the clouds of sin and sadness;
 Drive the dark of doubt away;
 Giver of immortal gladness,
 Fill us with the light of day.⁴

11. The second or following hymn in corporate worship may bring comfort, suggest freedom from conflicts or alleviate the sense of guilt. A good example, which reveals the deep pastoral insight of its author, Canon Henry Twells of Bournemouth, England, begins with an historical incident in the healing ministry of Jesus:

At even, when the sun was set,
 The sick, O Lord, around Thee lay.
 O in what divers pains they met;
 O with what joy they went away.⁵

Then it passes to the present with a quiet assurance of Christ's continued spiritual presence:

³ Written by R. Heber in 1826, first published in A Selection of Psalms and Hymns (third ed.) in 1826.

⁴ Written by H. Van Dyke in 1907, first published in the third edition of his Poems in 1911.

⁵ Written by Henry Twells in 1868, first published in Hymns Ancient and Modern in 1868.

Once more 'tis eventide, and we
Oppressed with various ills draw near.
What if Thy form we cannot see?
We know and feel that Thou art here.

The mood next goes to prayer:

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
and some have never loved Thee well,
And some have lost the love they had.

And the last stanza suggests assurance following confession:

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

Another good example is Thomas Moore's poem, set to Webb's tune, which sounds the note of comfort at the level of assurance of forgiveness and healing. The pattern, "Earth has no sorrows that heaven cannot heal," suggests that God is touched with the feeling of our infirmities, and is a wholesome antidote to the "rosy optimist" of Mary Baker Eddy:

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
"Earth has no sorrow that heaven cannot cure."⁶

It seems to me inevitable that such hymnody will result in an attitude toward life and God which will overcome anxiety and worry.

iii. Some place in the service, a hymn combining confession and assurance ought to be sung. The selections

⁶ Author: T. Moore; first published in his Sacred Songs, Quets and Trips in 1824.

here are numerous and the minister will fit the hymn into the traditional theology and liturgy of his church.

A note here - The minister must be alert to sense those hymns which tend to leave the mind "logged down" in the quicksand of despair - people want a way out, they are already in deep enough! The hymn that honestly recognizes the guilt, anxiety and tension of life and then points the way out, leaves the worshiper saying "This is talking to me - this recognizes how I feel - this offers me help."

Hymn writers, in the days before the word "psychology" was in the dictionary, recognized what bothered persons and how faith in God's adequacy for every situation could help them face life and not be intimidated by it.

iv. The final hymn in the order of worship attempts to catch up the thoughts and attitudes evoked by the service, and to encourage the worshipers' resolution to live by what they have heard and personally embraced in the worship experience.

The closing hymn ought to mediate a sense of power, based upon a quiet resolve to live in accord with what the worshiper has believed and felt to be true - a commitment, discipleship or dedication. The choice of hymns is somewhat limited at this point. One is William Merrill's challenge:

Rise up, O men of God!
Have done with lesser things,
Give heart and mind and soul and strength

To serve the King of Kings.⁷

A quieter affirmation is Washington Gladden's:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.⁸

Conclusion: This area in itself could form several theses - I've just scratched the surface. But the minister who alertly draws upon his insights from the counseling discipline and the study of psychology will be keenly aware of the therapeutic value (or lack of it) in hymns. And he will know that persons are either helped or hindered in their quest for mental health by the minister's wise or careless choice of hymns for use in public worship.

2. The Music of the Hymns

The hymn tune, as well as the words, carries with it associations which deeply affect the feelings of those who hear it. The power of music to influence the mind and affect the emotions has long been known. A verse from ancient Hebrew history attests its therapeutic value: "And whenever the evil spirit from God was upon Saul, David took an harp and played it with his hand; so Saul was refreshed, and

⁷ Written by W. P. Merrill in 1911, first published in the Continent on February 16, 1911.

⁸ Written by W. Gladden in 1879, first published in the magazine Sunday Afternoon (No. III) in 1879.

was well, and the evil spirit departed from him."⁹

The field of music and mental health is vast. The musical therapist in mental hospitals is now an important member of the health team.

i. A hymn tune is retained in the memory even after the accompanying words are forgotten. It also makes the easily-forgotten words easier to remember. The tune gathers associations around it which deeply affect the emotions of the hearers, and the simple familiar music has a way of bringing into consciousness emotions long repressed or ideas thought forgotten.

ii. The minister need not be a technically trained musician to realize that tunes affect or create emotional moods in corporate worship. From the first note of the prelude on, hymn tunes suggest (and actually determine) the tone of the service.

The music speaks to the worshiper:

1) Nicea immediately breaks forth into a spirit of dignified praise, praising God along with the words "Holy, Holy, Holy! Lord God Almighty."¹⁰

2) Barryton¹¹ and St. Margaret¹² set the mood for

⁹I Samuel 16:23, Revised Standard Version.

¹⁰Composed by J. B. Dykes in 1861, first published in Hymns Ancient and Modern in 1861.

¹¹Composed by H. P. Smith, 1874; first published in Sullivan's Church Hymns, 1874.

¹²Composed by A. L. Pease, 1884; first published in the Scottish Hymnal, 1885.

prayer and dedication, this last along with the words, "O Love that wilt not let me go;" the former the setting for the prayer, "O Master, let me walk with Thee."

3) Lancashire¹³ and All Saints, New¹⁴ reflect vigor, activity, strength and bold assurance in their aspirations, "Lead on, O King Eternal" and "The Son of God goes forth to war."

4) Examples of those tunes which skillfully convey the mood of the seasons of the Christian Year are Meniellssohn,¹⁵ singing out in unrestrained exuberant joy grounded in the good tidings of great joy - "Hark! the herald angels sing;" and St. Louis,¹⁶ which in adoration and reverence really does pray the last stanza of Phillips Brooks' Christmas prayer - "O holy Child of Bethlehem! Descend to us, we pray..."

Conclusion: At their 1956 Christmas Concert in Memorial Church, Harvard University, the Harvard Glee Club and the Radcliffe Choral Society sang, while the congregation followed the words in their programs: "What passion cannot music raise and quell?"¹⁷ That was why we had come to the concert - this is a major expectancy in every worshiper, that music will minister to his inmost being. Music can minister, pluck out sorrow and cleanse the heart. Wisely chosen words and music carry a therapeutic power for

¹³Composed by H. Smart, 1836; first published in Psalm and Hymns for Divine Worship, 1867.

¹⁴Composed by H. S. Cutler, 1872; first published in Tucker's Hymnal with Tunes Old and New, 1872.

¹⁵Adapted from a chorus by F. Meniellssohn, 1840; first published with this text in 1855.

¹⁶Composed by L. H. Redner (Brooks' organist), 1868; first published in leaflet form, 1868.

¹⁷From John Dryden, Ode To St. Cecilia's Day.

all who sing and hear them in the worship experience.

CHAPTER VII

THE PSYCHOTHERAPEUTIC FUNCTION OF RITUAL

1. Psychological Definition and Analysis of Ritual

Group worship is always performed through some sort of ritual. It is a corporate way of expressing, acting out or living out basic needs and insights; a means of expressing aspirations, hopes, life and faith which the group holds in common. An interesting relation of ritual to its emotional content is made by Heimsath in his appraisal of the ritual content which he finds in Jesus' three parables in St. Luke's Gospel, chapter 15 - the lost sheep, the lost coin and the lost son. He writes:

The point of these three stories of discovery is the incomparable worth of the individual in the sight of God...Some experiences are too good to keep; they must be told. And no private exultation is adequate for the noble discoveries and precious recoveries of life. When emotion reaches a universal intensity it must be shared...In giving psychological naturalness to these stories, Jesus recognized the elemental impulse which inspires not alone to worship but to all ritual and ceremonial. Where ordinary experience becomes charged with emotion or significant meaning, it must be given formal expression.¹

Underhill gives both a classic definition of ritual and an appraisal of its emotional motivation and continuing psychological associations:

A religious ritual is an agreed pattern of ceremonial movements, sounds, and verbal formulas, creating a

¹C. H. Heimsath, The Genius of Public Worship, p. 10.

framework within which corporate religious action can take place. If human worship is to be other than a series of solitary undertakings, some such device is plainly essential to it...We cannot do things together without some general agreement as to what is going to be done; and some willing subordination to accepted routine...Ritual, like drill, is therefore primarily justified by necessity. But there is much more involved in it than this. It utilizes that general tendency of living creatures to repeat their actions and thereby re-experience the accompanying emotion...Psychologically, therefore, ritual tends by means of appropriate sounds and gestures to provoke the repetition of a given religious attitude which can be shared by all taking part in the rite...Social action reinforces our unstable fervor...Common worship can rouse our sluggish instinct for holiness, support and enlighten our souls.²

Ritual takes meanings which may not be too clearly perceived by all members of the group and brings those meanings out into fuller realization. The symbols of the ritual actualize something, which, because of its very nature, cannot be fully comprehended nor expressed verbally.

In genuine worship, not only the intellect, but also the emotional and volitional aspects of the personality are engaged, stimulated and united in a common ritual of significance both to the individual and the group. In ritual the group can also bring its negative experiences and meanings (such as guilt-feelings) into expression in a manner which permits their modification. These things are perhaps not done through conscious direction or intention, but rather inhere in the worshiper's whole-hearted participation in

²E. Underhill, Worship, pp. 32ff.

the movement of the ritual on its own terms.

The unconscious processes of the mind may find expression through the ritual even without the individual's awareness. They may also be brought into the focus of conscious attention, the person becoming aware of them through his participation in the ritual. This experience may be disturbing, but more often is very positive and creative, resulting in personality growth.

2. Possible Unhealthy Use of Ritual

1. The rituals of worship, though they have tremendous positive value, may also be used in unhealthy ways. This occurs when the ritual becomes an end in itself, when attention is focused on the symbols rather than on what the symbols are seeking to express; where meanings are divorced from the form and the form becomes of central importance. Underhill observes that "...such formality may at its worst lose all contact with reality...and become a fixed formula which people recite without feeling or mood of devotion, untouched both in heart and mind."³

Carroll Wise observes that, "When worship is thus 'devitalized' for a worshiper, it is possible for him to go through all the forms without realizing the meaning which the forms are seeking to express - and his aspirations,

³E. Underhill, Worship, p. 36.

hopes, love, faith, fear and guilt are completely repressed."⁴

This devitalization can occur in any form of worship, from the highly elaborate to the simplest kind of ritual. No form is a guarantee against it. The crux of the matter is not in the form, but in the attitude of the worshiper, and the way in which the ritual is used.

In searching for an example of this problem, we find the conversation between Jesus and the woman at the well, as recorded in the fourth chapter of the Gospel of John. She raised the kind of question which those who emphasize form to the neglect of inner meaning find very important, "Our fathers worshiped in this mountain; and you say that in Jerusalem is the place to worship?" But Jesus focused the conversation on the central issue, both from the point of view of the woman's life and from that of worship: "God is spirit, and those who worship Him must worship in spirit and in truth."⁵ The question seems to be - does the worshiper get behind the ritual to the inner meaning? Also, does he comprehend the truth which is expressed in the ritual and bring his life into a closer relationship with God and his fellow-men through that truth?

When the ritual brings the congregation to pray, "Thy will be done," is the individual worshiper just saying words

⁴C. A. Wise, Psychiatry and The Bible, p. 145.

⁵St. John 4:20, 24.

or is he making a decision involving the doing of God's will? When comes the prayer of confession, is he aware of what he needs to confess, and is he able to accept the conditions which make forgiveness possible? When a hymn of praise is sung, does the worshiper feel a genuine sense of praise and see reasons for it; or does he seek to examine hi-self as to why he cannot share in the mood of the hymn; or perhaps just put on a good show of singing all the more loudly even though he does not feel like praising God?

The need to vitally relate every word and action of the ritual to the inmost life of the worshiper seems too simple to mention here. Yet, this relationship is the major factor in determining whether worship is a contributing factor in mental health and personality growth, as well as to salvation. It is precisely at this point that the alert pastor, interested in offering therapies to his Sunday morning congregation patterned after those which have proven to be so psychologically sound in counseling interviews, faces a great challenge.

11. Several writers, especially those speaking from the psychiatrist's orientation, agree that this unhealthy use of ritual is related to the compulsive use which is rooted in the strong feeling that, unless one engages in a certain form at required times, something undesirable will happen. One therefore conforms to the demands of the ritual in order to avoid trouble or to feel safe. He feels driven

to perform certain acts in definitely prescribed ways for the sake of finding reassurance. There is an element of magic and infantile thinking here. It relieves one of the necessity of facing and resolving deep and painful conflicts.

Actually, any kind of activity can be developed into a compulsive ritual. A man may run his business according to certain rigid procedures to which all his employees must conform. Some teachers insist on very formal procedures in the classroom and become very disturbed if these procedures are challenged. Ministers may have similar notions about "running" the church, or the order of worship, or having others believe exactly as they believe. Order and procedure are important in many phases of life, but the compulsive individual over-emphasizes them and makes them ends in themselves.

Psychologists tell us that many people devise rituals which have no meaning to other persons. They have a ritual about dressing or undressing; about checking the lights or the door or the stove; about their manner of eating. Such rituals grow out of specific emotional conflicts, and perhaps only through psychotherapy can the somewhat vague relation between the ritual and the conflict be discovered.

Apparently many persons make a compulsive use of religious rituals without realizing it. This has led some

critics of religion to charge that it is "just a mass compulsive neurosis."⁶ The opposite, however, is true - because genuine religious experience involves the worshiper's becoming increasingly aware of inner feelings and relationships with which he is struggling and acquiring the ability to gradually resolve the conflicts and achieve emotional and spiritual growth. This is a psychologically sound pattern, whether viewed by the Christian or non-Christian psychiatrist or counselor.

An unfortunate consequence of the repetitive, compulsive use of ritual is that its exercise may be a constant attempt to keep the individual's feelings of guilt or other conflicts out of his conscious mind and to maintain a false sense of forgiveness, never dealing honestly with the realities of his inner emotional life. Such persons may need not only extended personal counseling, but a complete re-orientation to the meaning and use of ritual in worship as well.

3. Positive Therapies Available in Religious Ritual

The psychologically healthy use of religious ritual requires the facing of real situations in the inner life of the worshiper, changing those situations which should be changed and strengthening those which should be continued.

⁶C. A. Wise, Psychiatry and The Bible, p. 147.

For example, a ritual can be a means of helping a person to find release from guilt-feelings. This is true when it gives him sufficient strength to 1) face the roots of his guilt; 2) make a confession; 3) relate his feelings to the actual sources of guilt in his life; and 4) make whatever changes in attitude as may be prerequisite to accepting forgiveness. This will probably not be done in any one worship experience, but may take longer and involve several individual counseling interviews with his pastor. This, of course, shows the immediate relationship of the worship experience to the counseling discipline and vice-versa.

1. One can't find any authority in the pastoral counseling or psychology fields who will prescribe a specific pattern of worship as the one ritual which will lead to mental health. The sixth chapter of the Book of Isaiah is often accepted as the "classic design" for worship. Heimsath says that this chapter describes "the elemental, authentic, normal movements of the soul before God in the temple...Both the experience and the analysis are so honest and right as to remain the classic pattern of worship."⁷

In this chapter, Isaiah the worshiper moves through four psychological or emotional phases which most psychologists of religion agree constitute the elemental movements of man's inner being when confronted by Reality. First is the vision of God, called by some "making connection with the

⁷C. H. Heimsath, The Genius of Public Worship, p. 21.

"Divine" or "touching Reality at the center of all things." The next movement is confession, with its ensuing sense of finding release. Closely following upon this is renewal; the catharsis of the deepest regions of personality completed - the sense of forgiveness, courage and power. The final movement in Isaiah's experience was dedication. The pastor-counselor knows how deeply some persons need the morally satisfying experience of clean, honest action. This may be embodied in making restitution, effecting a reconciliation or in a straight-forward resolution to be a better person, living out one's faith in works. These movements may not take place in the same order for every worshiper, nor all of them in every service; but the pastor-counselor, knowing how much persons need these therapies, will seek to lead them through these natural, satisfying movements of the soul as they enter into the rituals of corporate worship. In The Genius of Public Worship, an appraisal of potential therapies in Isaiah's classic design for the movement of the soul in worship is made:

If the worshiper moves through some such spiritual rotation of exaltation, humility, renewal, and dedication, he has reenacted the drama of the soul before God and can depart from the sanctuary with a sense of completion...Filial needs have coalesced with fatherly conditions; human loss has been resolved by divine grace; and the status of man with his God has been fully restored.⁸

Granted that these basic experiences ought to occur in wor-

⁸C. H. Hoimsath, The Genius of Public Worship, pp. 26-27.

ship; other patterns may just as well be followed in creative worship experiences.

In broad, general terms, we have thought of those churches with little or no prescribed, fixed rituals as non-liturgical and their opposites as liturgical. Technically, a liturgy is a fixed ritualistic office, determined by the canons (laws) of the church and set forth in a book of prayer or worship, to be followed each Sunday by all the churches of that faith. The Roman Catholic and Eastern Orthodox Churches are, of course, liturgical. The Episcopal and Lutheran Churches represent the two large branches of Protestantism which are liturgical. The leading non-liturgical churches are the Baptist, Congregational, Disciples, Methodist and Presbyterian. Their services are non-liturgical in that they do not conform to a prescribed ecclesiastical order, but they often become as fixed in their general pattern as any liturgical service. The dictates and the customs which govern them are often more binding than canons! A service need not possess elaborate ritual to be liturgical; it may be very simple. Perhaps the chief psychological advantage of the more liturgical service is that, in whatever church of his faith he worships, the worshiper is immediately familiar, "at home," relaxed and certain of the order of service. Thus he can enter into it immediately without sensitive embarrassment and worship in the best sense of the word. Not to be overlooked, however,

is the advantage for the worshiper who has learned and does worship in and with the movements of the ritual, so that each new service of worship affords him its vital therapies over and over again.

ii. There should be a great deal more spontaneity, perhaps, in private worship; the pattern being more determined by individual needs. This thesis is "championing" these individual needs as the prime consideration in public worship also, but in public worship the problem of being spontaneous is somewhat different. Here we must have a ritual, since the group must act together for meaningfulness to the individual. Even the Quaker "meeting" follows the ritual of silence and disciplined waiting. Just teaching a few American families to sit together for an hour in silence is the tremendous therapy offered by such "meetings" for our day!

The point here is that any ritual may be followed in coldness and indifference, and with superficial, artificially produced responses which only give the appearance of worship. Or we may learn to use the form to express what we really feel inwardly and to experience the healing potential of the corporate worship experience.

iii. Worship, for our thinking here, is an experience in which both persons and community grow simultaneously. At this point, the goals of the interview room, the pulpit, and the liturgy are one.

CHAPTER VIII
THE PSYCHOTHERAPEUTIC FUNCTION OF
RELIGIOUS SYMBOLISM

1. Definitions

A component factor contributing to the whole "mental hygienic" setting in the sanctuary, as well as being intricately involved in the ritual and liturgy of the worship experience, is the religious symbolism.

Evelyn Underhill defines symbols; traces their development from their crudest forms, as follows:

A symbol is a significant image, which helps the worshipping soul to apprehend spiritual reality. A sacrament is a significant deed, which incorporates and conveys spiritual reality. All sacraments do and must employ symbolic methods...The reinforcement of ritual by the use of symbolic objects appears in its crudest form in the fetish; but it persists in the highest forms of worship, in the tokens, symbols, and sacraments of faith...Once the group or the individual worshiper has given symbolic rank to any image or act - for the symbol may be and often is, a bodily action, e.g., the sign of the Cross, the kiss of peace, the prostration, the laying on of hands - it is henceforth placed in a special class, as carrying a spiritual reference...It is true that popular devotion will always tend to confuse image and reality, give absolute rank to particular embodiments, and identify the carrying medium with that which it carries. Hence arises "idolatry," the psychological danger which ever waits on symbolic, as formalism waits on ritual, worship.¹

A Jewish writer further breaks down this definition and makes a distinction between "real" and "conventional"

¹E. Underhill, Worship, pp. 38-42.

symbols:

A "real symbol" is a visible object that represents something invisible; something present representing something absent. A real symbol represents, e.g., the Divine because it is assumed that the Divine resides in it or that the symbol partakes to some degree of the reality of the Divine...An image is a real symbol. The god and his image are almost identified... A "conventional symbol" represents to the mind an entity which is not shown, not because its substance is endowed with something of that entity but because it suggests that entity by reason of relationship, association, or convention, e.g., a flag.²

We will make a few observations here on the relation of religious symbolism to the corporate worship experience and its therapeutic potential, as found in certain psychological interpretations of symbolism and observed in visiting numerous Protestant and Roman Catholic churches.

2. Symbolism's Former and Its Current Function

The word, "symbol," is derived from the Greek verb, "symballo." It is perhaps true that the noun, "symbolon," takes its meaning as a sign by which one knows or infers something from the extended sense of "symballo," to compare, to conjecture or infer. In the early medical world, "symbolon" meant a symptom or distinctive mark. Probably the deeper meaning of the word, "symbol," lies in the more original sense of the verb - "to bring together." In several ways the symbol does "bring together."

A symbol draws together events or truths so that they

²A. J. Heschel writing in F. E. Johnson, Religious Symbolism, p. 54.

can be grasped by us in an intelligible unity. For something to be made intelligible or accessible, events or truths must be brought together into a coherent pattern. The symbol "brings together" in another way - it is a cohesive factor in society. As a meaningful center, it gives shape and pattern to society's belief and conduct. The early Roman Church spoke of the "Credo" as "symbolum." The Creed was the affirmation of truth, to which the Christian society gave unconditional allegiance. It was the symbol of the core of their being. In a symbol, a single simple figure or incident can "bring together" an infinite variety of meanings and relationships. These associations may be of many kinds - may include color, names, positions, almost any intelligible meaning. Perhaps the best example of this is the unifying, fascinating effect upon the early Christians which the hastily, crudely drawn "ichthus" or fish representing Jesus Christ and all that was involved in believing in Him had.

In the past, the major function of symbolism was to educate. Walls and windows of the medieval churches became the poor man's Bible. Here from the paintings and the glass, the sculpture and the tracery, he learned not only of the goodness and mystery of God, but about the history of secular events and the role of the church in the community as well. The dramatic portrayal and the tangibility of the symbolic message often proved far more effective than the spoken word.

The use of and need for symbolism as an educational medium still exist today. But in this more literate era its educational value is much reduced. Its continued use, at any rate, can not be fully justified solely by its role of an illustrated alphabet. Symbols must suggest and inspire. Religious symbolism stands for an experience. It evokes an experience also. It evokes in us feelings, moods, and emotions, much as the varying sounds of music evoke them in us.

1. The churchman divides religious symbolism into four broad, general classifications, and assigns to each its particular suggestive or inspirational function.

1) One's first awareness of symbolism is derived from the total church building. Its unity of mass, its suggestion of strength, its ability to proclaim its purpose and to extend a message of invitation to the passerby are as symbolic and suggestive as any carving or painting that one may contemplate at closer range.

2) The second field of symbolism, of course, is the atmosphere of the interior - that intangible quality that evokes in the worshiper an awareness of God, that certain something that distinguishes a church from a public auditorium and suggests to those entering it the desire for meditation. Even the very quantity and quality of light and shadow in the sanctuary is a positive force capable of bidding the worshiper by scientific means to be active, productive, or relaxed.

3) The third aspect of religious symbolism is the field of detail or ornament, which has been applied upon or incorporated into the mass design as a decorative part. The developments in the art of detail symbolism are, for the most part, fairly recent. In churches across the country, especially in the state of California, are to be seen simplicity of expression that is dramatically revealing, and impressive new concepts of space and accent. However, these modernistic, uninhibited forms, as viewed by the "traditionally oriented" mind, have come to be the most disputed segment in modern church design. One is reluctant to accept some deliberately distorted crucifix, which by its form perplexes rather than inspires, merely because the distortion proves its modern qualities. One finds it difficult to accept the numerous crudities in sculpture and the extreme angularity set forth in much contemporary detail symbolism. Experience indicates that the complete avoidance of accepted form or the total distortion for purely stylistic effect creates a disturbing lack of understanding on the part of the worshiper and eliminates the very purpose for which the symbol has been created. In one Roman Catholic church, the Stations of the Cross are so extreme in their modern execution that their only identification is the numerals placed at their bases. It seems fair to observe that such a radical expression is limited in its appeal to a few persons highly appreciative of modern art, and leaves the average worshiper who seeks their assis-

tance in worship with the impression of a meaningless, confused mass.

Murals have played a major role in modern symbolism, and like the statuary have been controversial. They range from simple, childlike designs to complex, intricate detail. One of the more interesting studies in religious murals was recently pictured in Life magazine. Instead of standard portrayals of saints on the walls of this church in the village of Assy in the French Alps, the walls and windows are a blaze of abstract designs by fifteen of France's leading modern artists. These murals have aroused much opposition, not only because they are abstract, but because most of the artists are non-believers. The church's priest, however, contends that we must place priority on the creative genius of the artists and not on their beliefs.³

4) The fourth general medium for symbolic expression is color. The contemporary layman is, of course, very color-conscious. The therapeutic values of certain color combinations are known and can be proven by the designers of hospitals and sanitariums. Color is playing an increasing part in our homes and factories. We've learned a great deal about its power in our everyday life to create moods, to stir emotions, to warn of danger, or to provide peace and tranquility. Many color combinations in common activities are

³"The Assy Church," Life, June 19, 1950.

capable of creating varied behavior reactions.

For one thing, the day of "institutional buff" has gone! Dark brown stained wooden trusses and ceilings have also given way to deep tones of blue, maroon, or green. Color accent of tapestries, overtones of draperies, directional pointers of colored runners or carpets, are other features which indicate a new awareness of the therapeutic potential of color. On both the exteriors and interiors, architects have used many painting combinations, having sensed the ability to add richness and warmth to cinder block and concrete, now two major building materials.⁴

3. The Psychologists' Views on Symbolism

Several movements in psychology during the past several generations have opened the way to deeper insight into symbolic processes.

1. The major comments have come from Sigmund Freud and his followers. Freud's work in psychoanalysis revealed that the unconscious, which finds expression in dreams, fantasies, myth, ritual and other forms of art, uses a language of metaphor and symbols. It was discovered that symbols are our primary way of becoming aware of things; they are the way we register meanings deep inside ourselves. Dream analysis has shown that our relations with other people and with

⁴ See F. E. Johnson, Religious symbolism, pp. 134-143.

ourselves are highly symbolic. Most of reality is not accessible to us without symbols; for it is by symbols that we come into contact with it. The symbol gives reality meaning, so that we can participate in it. And when our symbols are distorted, a lengthy process of psychotherapy is usually required.

R. S. Lee, an Anglican who lectures on worship from the viewpoint of Freudian psychology, analyzes the entrance of our unconscious into our individual interpretations of religious symbolism. He says:

Most of us are prone to the imperfect use of symbols and ritual; the use of symbolization by divided personalities, that is, personalities with strong unconscious complexes, infantile fixations and dominant super-egos...Colorful and dramatic forms of worship provide a setting in which the repressed part of our minds has opportunity to get expression. Our unconscious impulses are easily able to adapt themselves to the symbolic forms and actions used. Indeed they are likely to be attracted by them...Our choice of symbols is partly influenced by unconscious motives which, unknown to us, make this or that symbol appear more desirable than other ones. The steeple on the church may signify the aspiration of the spirit after God; it may also be a phallic symbol satisfying unconscious sexual phantasies. The cross may be at the same time the symbol of the crucifixion of our Lord or the focus of unconscious masochistic desires. It may provide easement not merely for reasonable feelings of guilt, but also for unconscious guilt which is not related to religious feeling and judgments at all...When symbols thus serve unconscious as well as conscious motives they gain considerably in emotional interest and the consequence is a deepening of the satisfaction they give. Because the unconscious element cannot be recognized for what it is, the deepened fervor is inevitably ascribed to the conscious motives.⁵

⁵R. S. Lee, Psychology and Worship, pp. 55-56.

Such an interpretation of the contribution of symbols to the worship experience will dismay the conservatively oriented churchman, but it points up the view of a Freudian-oriented religious thinker on the subject.

ii. Another insight into symbolism has come with the progress of social psychology. We've learned that our beliefs and attitudes are acquired in social settings; they are seldom as individual and private as they seem. Thus, the symbols which a person uses when he does his private thinking about his religious creed have already been given their meaning in socially shared experiences.

iii. The educational psychologist offers insight, specifically in the field of the expressive or presentational type of symbol. Most people "picture" things in their minds. We usually say to a person, "Do you see what I mean?" and seldom say, "Do you hear what I mean?" The presentational symbols of religion center naturally about the mysteries of life and death, seedtime and harvest. In ritual and symbol the human community shares the meaning of precreation, birth, puberty, vocation, maturity, and bereavement. The relation of man to other men and to earth's elements and seasons finds expression in religious symbols. Persistent moral problems such as resistance to temptation, courage in the face of danger, and sacrifice for others provide the framework for another area of symbolism.

4. Therapeutic Function of Religious Symbolism

We turn next to a more specific, direct analysis of the therapeutic potential in component parts and accoutrements of our corporate worship experience and religious life. It might be well to ask, how are worship values increased by the wise incorporation of symbols into worship?

1. An experimental study.

Some years ago a graduate student at Syracuse University prepared two types of worship services, one with symbols and one without, which were presented twenty-eight times to seven different congregations of young people. The value of symbols in worship was convincingly shown. At the beginning of the service without symbols there was noise and confusion, talking and shifting of chairs. Upon entering the symbol service, with a worship center of cross, picture of Christ, an open Bible and candles burning, the subjects became quiet - conversation ceased, chairs were not shuffled, and the attention was good even before the call to worship. Fifty-eight of the seventy persons questioned (74.6%) said this was because the setting was worshipful, prayerful, churchlike. Nonparticipation (not singing, praying, or reading) in all items of the service without symbols was 18.4%, in contrast to 8.18% in the service with symbols. Nonattention (gazing about, fidgeting, manipulating hands, etc.) in the service without symbols was 24.55% in contrast to 7.37% in the service with symbols. Attention and partici-

pation were three times better in the service with symbols, indicating immediate openings for the value and therapy of worship to make their impressions.⁶

ii. To be meaningful, symbols must convey appropriate impressions. The varied colors of the stoles and paraments of the more liturgically inclined churches are merely significant to people as sensory and aesthetic stimuli unless they symbolize for them the deeper significance of the church seasons and occasions. The whole range and scope of the Church's worship has been imbedded in sensible signs symbolic of hidden realities. In the symbolism of the liturgical cycles, the very rhythm of the changing seasons is utilized to represent the divine plan for the salvation of man. The liturgical colors themselves, when their symbolism is understood, speak to the deep universal needs and conditions of mankind. But unless the layman knows what a given ecclesiastical color really means, its purpose is defeated.

Symbols, forms, rites and sacraments, apart from thorough instruction in their significance, stand in danger of being degraded to superstition.

In so far as religious symbols have been used creatively, they have served to express "insights into relationships

⁶A. T. Maberry, Psychology of Religious Symbolism, an M. A. thesis, Syracuse University (unpublished), 1939.

and values that concern the whole personality."⁷ Dynamic psychology has exposed the powerful significance of symbols as expressions of unconscious feelings and ideas, reminding the churchman that symbols may be used synthetically as expressions of realities and processes in man's inner life, thus promoting integration and wholeness.⁸

For the most part today, Protestant forms of Christianity are symbol-poor. Robert H. Bonthius suggests that "a sorely needed major contribution of religion currently is that it make fuller provision for its 'imaginative side'."⁹ The constant temptation of religion is to literalize, absolutize, or even to revolt against and discard symbols. To do any of these things destroys the therapeutic functions of symbols for the believer. Modern psychotherapy points the way to the deep need of man for meaningful wholeness which only religion can provide. In commenting on the functionary role of symbolism in this provision which religion can make, Wise says:

Religion must discover anew the meaning of life,... embody that meaning in symbols that may be intelligible and powerful to modern man, and...develop techniques capable of transforming personality and of leading men out of the night and into the day.¹⁰

⁷C. A. Wise, Religion in Illness and Health, p. 136. Wise studies the use and misuse of religious symbolism on the basis of dynamic psychology in a very effective way.

⁸Ibid., chapters 8-10.

⁹R. H. Bonthius, Christian Paths to Self-Acceptance, p. 184.

¹⁰C. A. Wise, Religion in Illness and Health, p. 204.

significant for our study of the therapeutic function of religious symbolism is an observation by Earl Stolz:

"The conformation of the minds of many who have been properly instructed in the meaning and role of symbolism in the worship experience is such that they receive suggestions for the health of the whole man from symbolic objects like the cross or symbolic rites like Baptism and the Lord's Supper."¹¹

5. The Protestant Dilemma and Inadequacy in Symbolism

Protestant bodies, especially the non-liturgical communions, have seemingly not developed an adequate appreciation and utilization of religious symbolism. Some pastors have introduced into their churches a conglomeration of symbols which they themselves do not comprehend and which confuse and bewilder the layman. Often, though the symbolism which is introduced is rooted in ancient Christian tradition and meaningfully incorporated into the worship of the more liturgical churches, it is introduced into some churches as the result of a huge financial bequest or along with an architectural renovation of the sanctuary. And as such it is proudly shown by some members to visitors as "pretty" but the symbolism's theological meaning and therapeutic potential may remain obscured indefinitely.

¹¹K. R. Stolz, The Church and Psychotherapy, p. 202.

Symbolism must be understood if it is to serve the purpose intended by those who conceived it, otherwise it is only ornamentation and embroidery which at the most produces an aesthetic thrill. Explained or unexplained, the psychologist tells us that religious symbols still acquire special colors and connotations by accidents in the careers of the individual worshipers. One of the problems of religious education is to free individuals from distorted associations with common religious symbols. One psychologist suggests that it might be helpful to try a kind of "group therapy" approach in the religious education of people in the subject of symbolism's relation to personality:

Within a congenial group of adults or teen-agers, present briefly a religious symbol (perhaps a term, a phrase, an art form, or an act of ritual). Then ask each member to close his eyes, relax, and let arise whatever images or feelings are associated for him with that symbol. Try to discover the common core of response and to help each individual to correct for his deviations.¹²

This may be a difficult teaching situation for the pastor to structure in his church, but certainly is a suggestion with merit, especially in the light of modern psychological knowledge.

Periodically, the pastor may profitably re-explain existing symbolism in the sanctuary to his people, and he certainly is obligated to explain any new symbolism when it is introduced, or a major renovation and/or rearrangement

¹²G. Watson in E. F. Johnson, Religious Symbolism, p. 123.

occurs. My own approach, while pastor of a church in which the sanctuary was literally transformed^m by a major renovation and additions including a beautiful altar-centered chancel area, was to preach a series of sermons, very soon after the dedication of the refurbished sanctuary, on the new symbolism. The series was under the general topic, "We Have An Altar,"¹³ and in it I sought to explain and interpret the intended meanings of the new symbols by tracing their roots in Christian tradition and usage, and to point up their potential contributions to enriched worship experiences for the congregation.

Symbols should be genuine aids to worship, and should effectively contribute to the total "mental hygienic" setting for worship.

6. The Symbolism of the Sacraments

This thesis does not include in its scope any detailed study of the sacraments as symbolism contributing therapeutic values to the counselee's or the worshiper's attitudes and personality. This would constitute a lengthy thesis in itself. But the symbolic elements in the sacraments do play a vital, major role. Just a few general observations here, then, on Protestantism's two sacraments, Baptism and The Holy Communion.

1. The Holy Communion or Lord's Supper

¹³Thought for text from Hebrews 13:10.

In its purpose as a reassurance and an invigorant, the Lord's Supper not only can be a stabilizing influence in emotional disturbances but may also avert these disturbances. Its role is more of a preventative of problems and a support in recuperation, than a cure. In the deeply moving symbolism of this sacrament, the Christian may find the extra therapeutic force needed for resolving his inner conflicts and strengthening the inner man.

The Lord's Supper offers the tangible as a buttress for the intangible. Bread and wine can be seen and tasted.

In a very recent book on Counseling and Theology, the first book-length treatment of this relationship, W. F. Hulme suggests six or seven direct therapeutic contributions of this sacrament to healthy, integrated personality. He enumerates them as follows:

1. The reassurance of forgiveness - the solution to a problem which penetrates the personality deeply, and which reassurance needs continual fortification.
2. The strengthening of hopefulness in the individual by the commemoration of the historical anchor of the Christian hope.
3. The tangible elements in the Communion provide tangible support for the communicant's faith in things that are not seen.
4. The eucharistic emphasis is both a stimulus and expression of praise and thanksgiving - so beneficial to the health of personality.
5. The unity demonstrated in the common partaking of the Communion gives the communicant the sense of solidarity that decreases the activity of the destructive emotions.
6. The reaffirmation of the covenant that structures the individual's relationship with God - stabilizes the individual in the security of this relationship

and inspires him to love as he has been loved.¹⁴

Perhaps there is no symbolism more gripping than that of eating and drinking. It expresses in the deepest way the idea of participation. One becomes what one eats - food is the very source of one's existence. Eating together is the bond which unites a fellowship with the closest ties.

There is symbolic movement in the worship service itself as the congregation moves together toward the high moment of participation in the Holy Communion. The psychological build-up for the sacrament begins in the sermon. If the Communion is the climax of the service, the entire service should be integrated around it. In the sermon the pastor has an opportunity not only to create an anticipation for the sacrament, but also to explain the purpose and benefit of the sacrament. Then there is good therapeutic technique involved as the center of attention moves from the pulpit from which the word is declared to the altar with its drama of offering, sacrifice, and resurrection. One author comments on the psychological movement of the person's inner being along with the structure of the Communion service:

The destruction of the false self, made possible by the self-giving (offering) to God, is a necessary preliminary to finding the new self. This new self exists in the context of fellowship - new relation to God and also to men - and is symbolized by eating together at the Divine Table of life. In the mysti-

¹⁴W. M. Hulme, Counseling and Theology, pp. 240-242.

cal participation in the symbolism of the Lord's Supper, we discover reality by acting it out, rather than just reflecting on it, and the powers of the soul are called out and made objective.¹⁵

11. The Symbolism of Baptism

The rite of baptism is intended to represent cleansing and regeneration. In this sacrament, the symbolism is set within the context of new birth and of being grafted into the holy, "whole," or "healing" community. It is symbolism of deep significance. The original significance, however, has been somewhat altered. The practice has arisen of administering this rite to young children, in the belief that it was necessary to salvation; that it was not merely the outward symbol of an inward grace, but had some magical efficacy. Most Protestant churches now practice infant baptism, interpreting it as an expression on the part of the parents of their purpose to bring up the child "in the nurture and admonition of the Lord," and on the part of the church fellowship of their interest in the child.

Apparently, some elements of "magic" still cling to the symbolism of baptism in some branches of Protestantism as evidenced by the emotional intensity with which they still emphasize their particular form of baptism. Such insistence goes deeper than the symbolic nature of this sacrament and is apparently based on the supposition that it will lose its efficacy if not performed exactly right.

¹⁵J. Richardson in P. Hayes, The Church and Mental Health, pp. 102-103.

The symbolic death and burial of the old, incomplete self and the rising of the individual to new, whole life in Christ is embodied in the ritual of Baptism. A religiously-oriented psychiatrist has evaluated the therapy of this symbolism as follows: "Here is presented the death of the false self through drowning in the purifying water, and the rising to new life. This symbolism is a particularly powerful mode of presenting the action of the "healing of the self."¹⁶

7. Therapies in Occasional Rites and Services

Then there are the therapies of the more occasional rites and services of the various churches. These are vividly illustrated in the "laying on of hands" or "anointing with oil" for the purposes of mental and physical healing in both public and private services of some churches. Quieter, more universall, practiced services are those listed as Occasional Offices in The Book of Common Prayer of The Protestant Episcopal Church, which are also representative for other Protestant communions: Confirmation, Matrimony, the Visitation of the Sick, the Communion of the Sick and the Burial of the Dead.

In the marriage service, the bride or groom, apprehensive of the responsibilities and uncertainties of his

¹⁶C. Richardson in F. Hayes, The Church and Mental Health, p. 104.

imminent state, has his hand placed symbolically in the hand of his mate "as one flesh...til death do us part." In the placing of the ring on her finger, he endows her with his whole self, as well as his "worldly goods." Thus come reassurance and completeness as experienced in no other relationship.

While the symbolic "kiss of peace" and "foot-washing" have disappeared from most all Protestant communions, still the therapeutic value of the willingly offered strong hand-clasp, accompanied by a level forthright meeting of the eyes, is not to be underestimated.

And, while we symbolically cast flower petals, earth or ashes on the descending casketed remains of the body in a funeral service, we stand about the grave in the confidence that "it has pleased Almighty God to take out of time and into eternity, the soul..."

8. Language-Symbolism in Worship

Finally, even the very language of our services of worship is symbolic. Words, which figure so prominently in preaching and worship, signify objects, concepts, realities and values. Involved is the vast study of language symbols, largely within the province of the philosopher, psychologist and psychiatrist. Human personality as we know it could not be developed apart from the complexity of symbols we call language. The words of each part of the service are

verbal representations of the principles of sensitive Christian interpersonal relationships.

"God," the pivotal words in religion's vocabulary, is the symbol of supreme intrinsic existence and worth. In the idea of "Father," we have the most effective symbol of God's relationship with man. The psychologist reminds us that language symbols vary in their effect upon minds that have been formed by different childhood experiences. Thus, the symbol "Father" may well imply widely differing concepts. Human fathers are fallible; and that symbol might imply to some children a distant, tired figure, or a harsh disciplinarian; or what about children in families deserted by the father? But happily, for most people who have passed through a normal series of maturing relationships with their fathers, this symbol is filled with a sense of warmth, security, intimacy, generous provision, complete understanding, and perfect reliability. While some worshipers may need extended personal counseling to help them past some difficulty in relating to God as "Father," most of them will repeatedly experience the therapeutic effects of the wholesome, supportive attributes of God in their relationship with Him.

CHAPTER IX

CONCLUSION

We have made a sort of general survey of the possible psychological significance and therapeutic value of the worship experience, its ritual, sermon and symbolism, against the background of the pastor's total ministry; specifically his personal counseling and his utilization of some elementary insights from psychology and psychiatry. We might conclude that the conscientious pastor-counselor, with an acute concern for ministering in a wholesome, healthful way to men's innermost personal needs and problems through his sermon and its setting in the total corporate worship experience, will agree with Karl Stolz who observes that:

The services of a man who unites in himself the church historian, the liturgist, the psychologist and the philosopher must be requisitioned in order that the therapeutic principles of preaching and public worship may be discerned, formulated, and applied!¹

We have been alerted to the need for training pastors in the sound principles of clinical psychology. We may hope that in time such clinical training will be readily available for more and more clergymen, and will enable them to see the potential (and the extent and limits of) therapy in personal counseling, preaching, and corporate worship. Then, no troubled individual will seek their aid only

¹K. S. Stolz, The Church and Psychotherapy, p. 203.

to receive unusable advice, harmful judgment, or impossible injunctions. Many seminaries are already extending their training in pastoral care and counseling to include the new psychiatric knowledge, and offering similar summer programs for clergymen already serving parishes.

A need just as urgent, as this thesis has tried to show, is for pastors who are trained in using the resources of sound personal counseling procedures and insights in the worship of the church. There have been hopeful indications, in the recent trend in preaching and worship, that the practical application of these resources does help people in personality growth, development and integration. Countless individuals have experienced the power for healing and health in these resources. The motivating advances of purpose, devotion, dedication, and co-operation are dynamic interpersonal acts. The sharing of these emotions and meanings and the active participation in group responsiveness awaken religious attitudes and motivate religious actions that are potentially therapeutic.

APPENDIX I

A SUMMARY CHECK LIST ON PREACHING

A sermon constructed and delivered according to the psychological insights into both people and preachers as pointed up in the first part of this thesis will stand the following tests:

- 1) There is an appreciation of the importance of the individual, a "reverence for personality." The sermon could be aimed at one person.
- 2) The sermon shows that the minister understands something of the dynamics of human personality. He asks the questions which personality is asking.
- 3) The preacher demonstrates an understanding of the resistances in people which prevent them from accepting the Gospel.
- 4) He knows well that all conduct has deeper meaning than the overt act itself.
- 5) He realizes that conflict in personality is both normal and desirable.
- 6) He shows that he believes that growth takes place in pulsating patterns of advance and regression, gaining a little on each advance.
- 7) The sermon considers the fact that the ideal of perfection is psychologically unaccentable.
- 8) The minister is aware that people have real needs. Basic among them are security, love, forgiveness, and the desire to be important.
- 9) The sermon refrains from verbal attacks on sins, knowing that they accomplish very little.
- 10) The preacher advocates constructive religion, giving it a healthy interpretation, knowing that only this will contribute to mental health.
- 11) The minister, himself, appears to be well adjusted,

exhibiting neither irritating inferiority nor offensive egotism.

12) The sermon shows spiritual depth. It is not a shallow, psychological "how to" affair.

13) The method used is that of helping people; not coercing, telling, blaming, exhorting, criticizing, shaming or merely moralizing.

14) It is a realistic approach to life. The minister is no "dreamer" about the relation of human personality to life's realities.

15) The preacher stays close to the subject and is specific.

16) The sermon helps people to see their own solutions and is not "overloaded" with advice.

17) The sermon is based on consideration of the congregation; age groups, vocational psychology, inner needs, hopes, ideals, disappointments. It is preached from their life-situations.

18) It is geared to the mental and interest levels of the congregation.

19) It has thoughtful, balanced emotional appeal.

20) It is simple; presents one truth well.

21) The sermon's illustrations are appropriate; from life itself, realistic and without "homiletical embroidery." If taken from the pastoral counseling situation, they point up positive personality traits, do not reveal identities, and are not so frequent as to offend the congregation.

22) The preacher exhibits a pleasant, accepting attitude toward the congregation, and sincerity and earnestness in delivery. Though perhaps best written out in full for maximum effectiveness, the sermon is not read, lest the preacher lose "eye contact" and friendly rapport with the congregation.

23) His preaching does not always concentrate on the same area of personal problems, but shows wide interests, reading and effective pastoral care.

24) The sermon itself helps people and opens the door for them to seek further personal counseling.

APPENDIX II

SELECTED SERMON TITLES

Below are listed fifty sermon titles of the type which might invite persons who saw them posted on the church's bulletin board by appearing to speak directly to their lives' immediate, pressing concerns. These titles are from sermons that deal directly with personality conflicts, needs and problems. As such they probably grew out of the preachers' experiences in personal counseling and the broader pastoral care relationships, and an intelligent, working knowledge of the dynamic psychology of human personality. These sermons represent a cross section of the preaching that is being done in this area. They are drawn from a wide variety of sources: books of sermons; periodicals; suggestions by professors of Homiletics in their courses; from my own usage and attendance at churches of various denominations across the country; and others. They are representative of the possibilities of the "life situation" or "person-centered" approach to preaching.

Title:

- 1) A Cure For Failure
- 2) A Faith For Dark Days
- 3) Calm Amidst Confusion
- 4) Christians In a Non-Christian Society
- 5) Christ's Power To Heal
- 6) Cure For Boredom
- 7) Enduring Hardships
- 8) Facing Life With Courage
- 9) Forgetting The Things That Are Behind

- 10) Gossip: Major Or Minor Sin?
- 11) Greatness Under Difficulties
- 12) Handicapped Lives
- 13) Hope For The Handicapped
- 14) How Can A Man Know God?
- 15) How Can You Tell Right From Wrong?
- 16) How To Be Contented
- 17) How To Be Sure Of God
- 18) How To Secure Divine Guidance
- 19) Jesus And Our Discouragements
- 20) Liking The Hard To Like
- 21) Living One Day At A Time
- 22) Living Without Inner Tension
- 23) Loneliness: Its Dangers And Cures
- 24) Managing Our Fears
- 25) Managing Our Tensions And Pressures
- 26) No Fear Of Tomorrow
- 27) Overcoming Temptation
- 28) Patience
- 29) Religion As Refuge -- And As Challenge
- 30) Sorrow And Joy According To The Christian Faith
- 31) Thank God And Take Courage
- 32) The Comfort Of God
- 33) The Conquest Of Doubt
- 34) The Cure Of Care
- 35) The Daily Providence Of God
- 36) The Need To Love
- 37) The Penalty Of Hate
- 38) The Perils Of Middle Life
- 39) The Problem Of My Guilt
- 40) The Sin Of Being Too Busy
- 41) Walls Of Hostility
- 42) What Can Religion Do For Me?
- 43) What Is Your Goal?
- 44) What To Do With Loneliness
- 45) When Faith Falters
- 46) When Life Loses Its Zest
- 47) Why Men Crack Up
- 48) You Are Not Helpless
- 49) You Are Somebody
- 50) You Can't Please Everybody

RESOURCE AND REFERENCE BIBLIOGRAPHY

1. BOOKS AND PAMPHLETS

ALLPORT, G. W. The Individual and His Religion. New York: The Macmillan Co., 1950.

A brief, readable study in the psychology of religion which does much to revitalize for the present day the sort of contribution made in the past by William James, J. B. Pratt, and others.

BONNELL, J. S. Pastoral Psychiatry. New York: Harper and Brothers, 1938.

A bit old now, but still helpful in that it tells how a practicing minister counsels those who come to him for help.

_____. Psychology For Pastor and People. New York: Harper and Brothers, 1948.

A well-known pastor-counselor draws valid principles for personal counseling from insights gained in his actual experience, setting them against the background of the recent developments in psychotherapy.

BENTHUS, R. H. Christian Paths To Self-Acceptance. New York: Kings Crown Press, 1948.

A scholarly examination of three major Christian interpretations of human life as viewed in the light of psychoanalytic knowledge.

BROOKS, F. Lectures on Preaching. New York: E. P. Dutton Co., 1877.

The Lyman Beecher Lectures at Yale Divinity School, delivered by Brooks in 1877. A classic on both the "why" and "how" of preaching.

DICKS, R. L. Pastoral Work and Personal Counseling. New York: The Macmillan Co., 1944.

A general introductory treatment on the elementary level.

DILLISTONE, F. W. Christianity and Symbolism. London: Collins Press, 1935.

An Anglican professor of theology surveys the role which symbolism plays in various departments of human life, language, and action; and as relates to Baptism and the Holy Communion, the two ancient universal rites of the church.

DONIGER, S. (ed.). The Best of Pastoral Psychology. Great Neck, New York: The Pastoral Psychology Press, 1952.

A collection of the best articles appearing in the first two volumes of the periodical, Pastoral Psychology.

EDWARDS, R. H. A Person-Minded Ministry. Nashville, Tenn.: Cokesbury, 1940.

One of the earliest pleas for the significant centrality of persons in the minister's task, and for a more adequate interpretation of eternal values to meet human needs.

FOSSICK, H. E. A Great Time To Be Alive. New York: Harper and Brothers, 1944.

Life situation preaching to World War II's anxieties and uncertainties.

_____. On Being Fit To Live With. New York: Harper and Brothers, 1946.

Another volume of "life situation" sermons.

_____. The Living of These Days. New York: Harper and Brothers, 1956.

The author's recent autobiography, describing the evolution of his philosophy of preaching and pastoral work.

HEINSATH, C. H. The Genius of Public Worship. New York: Scribners, 1945.

This book seeks to explain in simple and non-technical language the meaning and usage of public as distinguished from private worship, and appraises the values in both Protestant and Roman Catholic ceremonies.

HILDEBRAND, D. V. Liturgy and Personality. New York: Longmans, Green and Co., 1943.

A Roman Catholic writer, having stated that the primary intention of the Liturgy is purely objective - the praise due to God, stresses the exceptional personality-building forces contained in the Liturgy.

HILTNER, S. Pastoral Counseling. New York: Abingdon-Cokesbury, 1949.

Techniques of counseling are described and illustrated by representative cases. Relations between the pastor and other counselors and therapists are discussed. The footnotes contain valuable comments on the literature, theory and practice of contemporary psychotherapy.

_____. Religion and Health. New York: The Macmillan Co., 1943.

A survey of the attitude and work of the church in relation to health, with special reference to mental health.

HUGHES, T. H. The Psychology of Preaching and Pastoral Work. New York: The Macmillan Co., 1941.

An earlier book showing remarkable insight into the application of psychology to the total program of pastoral care.

HULME, V. E. Counseling and Theology. Philadelphia: Muhlenberg Press, 1956.

A leading Lutheran professor of pastoral psychology insists that there are fundamental theological convictions underlying effective pastoral counseling - this emphasis an innovation in the field, at least in published form.

JACKSON, E. B. How To Preach To People's Needs. New York: Abingdon-Cokesbury, 1956.

Deals with specific areas of human need and the possibility of preaching that meets need in the light of insights recently furnished by counseling, psychology, and psychiatry.

JOHNSON, F. E. (ed.). Religious Symbolism. New York: Harper and Brothers, 1955.

Authorities in the arts, psychology, and theology offer discussions of the ways in which symbols contribute to corporate worship, and their function in mediating religious experience.

JOHNSON, F. E. The Psychology of Pastoral Care. Nashville, Tenn.: Abingdon-Cokesbury, 1953.

Views the pastor in his working relationships from the standpoint of dynamic, interpersonal psychology, broken down specifically into the actual situations to which a pastor must relate himself.

_____. Psychology of Religion. New York: Abingdon-Cokesbury, 1945.

The author surveys the subject broadly from the point of view of what he calls "dynamic, interpersonal psychology."

KEMP, C. F. Physicians of The Soul. New York: The Macmillan Co., 1947.

A discussion of classic and contemporary literature on pastoral care, relating it to counseling and preach-

ing.

_____. Life Situation Preaching. St. Louis, Mo.: Bethany Press, 1956.

The first book published to actually bear this title, though the phrase is not new. The texts of twelve representative sermons and the titles of one hundred more, with superficial comments.

LEE, R. S. Psychology and Worship. London: ECP Press, 1955.

Six lectures on the subject, from the point of view of Freudian psychology, which the author contends provides the best psychological criteria for assessing religious behavior. Good analysis of ritual.

LESCOCK, H. E. Christianity and The Individual In A World of Crowds. New York: Abingdon-Cokesbury, 1937.

Presents the tensions generated by the individual's constant association with and/or identification with "crowds" and the resultant need for preaching to personal problems.

_____. In the Minister's Workshop. New York: Abingdon-Cokesbury, 1944.

Suggestive treatment of a variety of subjects vital to the preacher - literary forms, delivery, effectiveness of sermon types. Good on people as the source and aim of sermons.

MACLENNAN, D. A. Pastoral Preaching. Philadelphia: Westminster Press, 1955.

While not actually called by that title, this book perhaps presents the best analysis of effective pastoral preaching as "pulpit counseling," outlining the objectives, resources, and methods contributed by the counseling discipline.

MARSHALL, C. A Man Called Peter. New York: McGraw Hill Book Co., 1951.

His wife's colorful biography of Washington, D. C.'s popular Presbyterian preacher and Chaplain of the United States Senate.

MAVES, P. B. (ed.). The Church and Mental Health. New York: Scribners, 1953.

A symposium of excellent articles by representatives of a variety of professions on the relation of the church to the mental health movement.

MCNEILL, J. T. A History of The Cure of Souls. New York:

Harper and Brothers, 1951.

Examines the guidance of souls in the ancient religious and classical philosophies and faiths of Asia, but mainly in Christianity from the New Testament to the twentieth century.

BUEDEKING, G. H. Emotional Problems and The Bible. Philadelphia: Muhlenberg Press, 1956.

An easily readable treatment, by a Lutheran pastor, of the resources in the Bible for dealing with eight common psychological conditions and their symptoms - anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness and doubt.

OUTLER, A. C. A Christian Context For Counseling. Hazen Pamphlet No. 18, 1948.

Psychotherapy and The Christian Message. New York: Harper and Brothers, 1954.

A philosophical-theological discussion of core assumptions underlying much of contemporary psychotherapy, written from the Christian point of view.

PFEUTZE, P. E. The Social Self. New York: Bookman Associates, 1954.

An attempt to state and explore the concept of the "social self" from a philosophical and religious point of view, especially as this idea finds expression in the thought of George Herbert Mead and Martin Buber.

PRATT, J. B. The Religious Consciousness. New York: The Macmillan Co., 1930 and 1947.

An older, standard work in psychology of religion based on questionnaire procedures. His findings have been widely used in religious, educational, and sociological as well as psychological studies.

ROBBINS, H. C. Worship and Health. Pamphlet by the Commission on Religion and Health of the Federal Council of Churches, December 1943.

ROGERS, C. R. Counseling and Psychotherapy. Boston: Houghton-Mifflin, 1942.

A classic in the field. Good basic information for those interested in counseling, though the author's thoughts have changed somewhat in his more recent books.

SANGSTER, W. E. The Craft of Sermon Illustration. Philadelphia: The Westminster Press, 1950.

A source book on the effective discovery, cataloging, and use of sermon illustrations - good on their sources in life situations and pastoral contacts.

SCHINDLER, C. J. The Pastor As A Personal Counselor. Philadelphia: Muhlenberg Press, 1942.

Another active pastor presents, concisely and practically, the knowledge and techniques discovered in "Christian psychology."

SHEPHERD, M. H., Jr. The Worship of The Church. Greenwich, Conn.: The Seabury Press, 1952.

Written by an Episcopal professor of church history on the heritage and rationale of the American Book of Common Prayer. Studies the various aspects of corporate worship with their attendant symbols and ceremonies.

SMITH, G. A. Life of Henry Drummond. London: Huddor and Stoughton, 1898.

An interesting biography of a "spiritual giant" among laymen.

SOCKMAN, R. W. The Highway of God. New York: The Macmillan Co., 1942.

The Lyman Beecher lectures at Yale University, 1941. A realistic approach to the Christian way in a confused world. Includes good, brief treatment of "Life-situation" preaching.

SPANE, J. R. (ed.) Pastoral Care. New York: Abingdon-Cokesbury, 1951.

Nineteen articles by pastors and chaplains on the background and broader field for pastoral care, directed at specific age groups and psychological problem areas.

SPERRY, W. L. Reality In Worship. New York: The Macmillan Co., 1925 and 1947.

A classic study of public worship, proceeding on the theory that it gives added clarity, fuller meaning, and adequate expression to the worshiper's personal religion and individual experiences.

STOLZ, R. R. The Church and Psychotherapy. New York: Abingdon-Cokesbury, 1943.

An older, scholarly study of the possibilities of the church as a functioning therapeutic body, with a hygienic and healing mission.

UNDERHILL, L. Worship. New York: Harper and Brothers,

1937.

A widely used seminary text-book. The study of the nature and principles of worship, and the chief forms in which they find expression in Christianity.

WATERHOUSE, E. S. Psychology and Pastoral Work. New York: Abingdon-Cokesbury, 1940.

Rather rambling thoughts on the "practical psychology" aspects of the pastor's total task by an English pastor-professor.

WEATHERHEAD, L. D. Psychology, Religion and Healing. Nashville, Tenn.: Abingdon-Cokesbury Press, 1952.

An extensive historical account of the whole subject. Also includes valuable information about recent developments in England, but does not adequately reflect the present situation of pastoral psychology in the United States.

WISE, G. A. Pastoral Counseling, Its Theory and Practice. New York: Harper and Brothers, 1951.

Shows the applicability of a non-directive approach to the total scope of the pastor's responsibility in counseling. An excellent introduction to the pastoral counseling process.

_____. Psychiatry and The Bible. New York: Harper and Brothers, 1956.

A recent book by an established author in the field. Aims to relate the insights of modern medicine and psychiatry to those of religious faith as expressed in the Bible.

_____. Religion In Illness and Health. New York: Harper and Brothers, 1942.

One of the most helpful books available on several aspects of the field relating religion to health, including psychosomatics and religion, religious symbolism and health, and healthy or unhealthy interpretations of religion.

WITMER, H. L. and KOTINSKY, R. (eds.). Personality In The Making. New York: Harper and Brothers, 1952.

The fact-finding report of the Mid-Century White House Conference on Children and Youth, composed of representatives of every profession and social institution involved in the development of healthy personality. Good on the role of religion, the Church and the Synagogue in healthy personality development.

2. ARTICLES AND PERIODICALS

"The Assy Church," Life, June 19, 1950.

BARRETT, G. W. "The Cure of Souls in Our Day and Culture," Journal of Pastoral Care, Vol. X, No. 3, Fall 1956, pp. 139-149.

BROOKS, C. F. "Some Limiting Factors in Pastoral Counseling," Pastoral Psychology, Vol. II, No. 12, March 1951, pp. 26-32.

BURNS, J. "The Application of Psychology to Preaching," Pastoral Psychology, Vol. II, No. 22, March 1952, pp. 29-35.

FOSSDICK, H. E. "Personal Counseling and Preaching," Pastoral Psychology, Vol. II, No. 22, March 1952, pp. 11-16.

Guileposts. Pawling, N. Y., July 1950, pp. 12-13.

HAAS, A. B. "Hymn Tunes and Emotions," Pastoral Psychology, Vol. II, No. 19, December 1951, pp. 27-31.

_____. "The Therapeutic Value of Hymns," Pastoral Psychology, Vol. I, No. 9, December 1950, pp. 39-42.

HILTNER, S. "The Literature of Pastoral Counseling - Past, Present, and Future," Pastoral Psychology, Vol. II, No. 15, June 1951, pp. 20-38.

HULME, W. E. "How To Set Up A Counseling Program In Your Church," Pastoral Psychology, Vol. II, No. 20, January 1952, pp. 43-49.

JACKSON, Edgar H. "The Therapeutic Function in Preaching," Pastoral Psychology, Vol. I, No. 5, June 1950, pp. 36-40.

JORDAN, G. R. "The Counselor in The Pulpit," Journal of Pastoral Care, Vol. X, No. 3, Fall 1956, pp. 139-149.

LESCOCK, H. E. (as Simon Stylites). "Beautiful Isle of Somewhere," The Christian Century, Vol. LXIX, No. 8, Feb. 20, 1952, p. 215.

_____. "What Preaching Owes to Pastoral Counseling," Pastoral Psychology, Vol. II, No. 22, March 1952, pp. 9-11.

MACLENNAN, D. A. "Preaching and Pastoral Counseling Are One

Task," Pastoral Psychology, Vol. II, No. 22, March 1952, pp. 18-21.

HEWING, K. A. "Religio Psychiatri," Pastoral Psychology, Vol. II, No. 16, September 1951, pp. 10-19.

_____. "Religious Applications of Psychiatry," Pastoral Psychology, Vol. I, No. 3, April 1950, pp. 19-28.

REEVES, R. B., Jr. "Therapy in Worship," Journal of Pastoral Care, Vol. VIII, No. 1, Spring 1954, pp. 1-7.

ROPP, H. "Life Situation Preaching," The Christian Century, May and June 1941, pp. 140-145.

"Where Do People Go For Help?" American Psychologist, Vol. VI, No. 3, March 1951, pp. 97-103.

3. UNPUBLISHED MATERIAL

DALRY, A. T. "Psychology of Religious Symbolism," Unpublished Master's Thesis, Syracuse University, 1939.

4. OTHER SOURCES

Notes taken in the following courses:

Church History 192 - Liturgics, Episcopal Theological School, Second Semester, 1957.

Pastoral Theology 111 - The Craftsmanship of the Berron, Harvard Divinity School, First Semester, 1956-57.

Pastoral Theology 173 - The Christian Task in the Contemporary American Church, Harvard Divinity School, First Semester, 1956-57.

Psychology 805 - The Psychological Use of the Gospels, Andover Newton Theological School, First Semester, 1956-57.

Religion, Psychiatry, and The Nature of Man, The Community Church Center, Boston, October 22 - December 10, 1956.

CTTY 601 - Counseling and Mental Health, Boston Uni-

versity, School of Theology, Second Semester, 1957.

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION
PUBLISHED WEEKLY

Subscription price, Five Dollars per Annum in Advance. Single Copies, Fifteen Cents.

Entered as Second-Class Matter, October 3, 1917. Postpaid at Special Rate of \$3.75 per Annum.

Acceptance for mailing at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.

Postpaid at Special Rate of Postage provided for in Act of October 3, 1917.



JA 17 58

BINDERY

Thesis

S412

Seiders

35909

A survey of the elements
of counseling and psycho-
therapy which apply in
preaching and corporate
worship.

JA 17 58

BINDERY

Thesis

S412

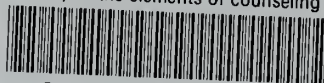
Seiders

35909

A survey of the elements of
counseling and psychotherapy
which apply in preaching and
corporate worship.

thesS412

A survey of the elements of counseling a



3 2768 000 99595 5

DUDLEY KNOX LIBRARY